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A

GRAMMAR

OF THE

PERSIAN LANGUAGE,

&c. &c. &c.

A
GRAMMAR
OF THE
PERSIAN LANGUAGE.

TO WHICH ARE SUBJOINED,
SEVERAL DIALOGUES;
WITH AN
ALPHABETICAL LIST
OF THE
ENGLISH AND PERSIAN TERMS OF GRAMMAR;
AND AN
APPENDIX,
ON
THE USE OF ARABIC WORDS.

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AT THE HON. EAST-INDIA COMPANY'S COLLEGE, HAILEYBURY.

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TO THE HONOURABLE
THE CHAIRMAN, THE DEPUTY CHAIRMAN,
AND THE
COURT OF DIRECTORS
OF THE
HONOURABLE EAST-INDIA COMPANY,
&c. &c. &c.

HONOURABLE SIRS,

THE results of the literary labours undertaken by your own cherished Servants, in their zeal for the well-being of your liberal Institutions, might always with propriety be dedicated to your Honourable Court; but the munificent patronage which you have vouchsafed to the publication of this Volume fully warrants me in inscribing it to you, with the warmest feelings of gratitude.

I have the honour to subscribe myself, with the greatest respect,

HONOURABLE SIRS,

Your most faithful and humble servant,

MOHAMMAD IBRAHEEM.

EAST-INDIA COLLEGE, HAILEYBURY,
September 1841.

THE
PREFACE.

A FOREIGNER, who is under the necessity of addressing the natives of a country in their own language, must throw himself upon their candid and indulgent criticism.

However familiar he may have become with their speech, for the purpose of daily life—whatever pains he may have taken to make himself acquainted with the style of their standard authors—he cannot fail to be aware, that there are peculiarities of expression and construction in all languages, which those who speak them as their native tongues practise unconsciously, but which a stranger can scarcely ever hope to command at will. Impressed, deeply, with a true sense of my own deficiencies, I therefore, with unfeigned humility, solicit the indulgence of my readers to the composition of the following pages; in which, for reasons sufficiently obvious, I, a native of Persia, undertake to communicate the elements of Persian Grammar to English Students, in an English dress. At the same time, I may so far venture to feel confident that my meaning will be found to be intelligibly conveyed, as the kind supervision of a liberal and benevolent friend has removed the likelihood of any material mistakes.

Nor is it only to the outward garb that this beneficial assistance has been directed: the same masterly hand has contributed to improve the substance:—and it is with sentiments of pride and gratitude, that I acknowledge the aid I have received, throughout the whole of my work, from the observations of that unrivalled Persian Scholar, and enlightened

Patron of Persian Literature, NEIL BENJAMIN EDMONSTONE, Esq. ;—of whom, I am most grieved to state, the hand of Death has since bereaved me ; and to whose honoured memory I now feel it my duty to pay this humble tribute, with extreme reverence and deep sorrow !!

Encouraged by such approbation and aid, I therefore submit this volume to the Students of the Persian Language ; trusting they will find it sufficiently accurate and serviceable ; and will derive facilities for the attainment of the language, which they have hitherto, it is to be apprehended, but imperfectly enjoyed.

No native of any Eastern country has hitherto attempted to exhibit the structure, genius, and idiomatic phraseology of his own language, through the medium of any European dialect. I have, nevertheless, been induced, by the peculiar circumstances of my position in this country, to venture on that arduous undertaking. It happened, that almost immediately after my arrival in England I had the honour of an appointment at the East-India College. At that time I was an entire stranger to the English tongue. I was utterly unable to use it, either for the purposes of reading or of conversation. My first duty therefore, as a Teacher of Persian, was to remedy this defect, by making myself, as speedily as possible, familiar with the native language of my pupils. With this view, I had recourse to the Elementary Works composed by the English Orientalists, for the express purpose of teaching Persian to English Students ; in order that, by reversing the process, I might become a learner of English, through their instructions in my own tongue. At the same time, I gladly availed myself of the advantages afforded me by daily intercourse and conversation with the Members of that Learned Body among whom I had the good fortune to be

placed:—and, by a persevering use of these resources, I soon had the satisfaction to find myself making rapid progress towards the attainment of my object.

In the course, however, of my studies, and especially of my instructions—now carried on for a period of above fourteen years—I have had frequent reasons to think that the existing system of teaching might be improved, and that a more *idiomatic and living character* might be given to its Rules and Principles.

It must not however be imagined, that this statement is offered with the slightest intention to underrate the labours, or disparage the acquirements, of the Orientalists who have preceded me.

The grammatical works of these distinguished Scholars have undoubtedly been most valuable instruments for the acquisition of an elementary knowledge of the Persian language. They contain, indeed, as much information as can well be derived from the study of literary composition in that language; but still, they are wholly insufficient for the purpose of imparting to the learner any competent knowledge of its *colloquial phraseology* and *idiom*, its *peculiar turns of expression*, and its *various refinements* and *niceties* of diction.

The only extant Persian Grammars are those compiled by European Authors; few of whom have ever even visited the people whose language they undertake to teach; and none of whom have possessed, or could have the means of acquiring, a complete mastery of it, in all its various uses, *literary*, *technical*, and *colloquial*. Without these, however, a writer on Grammar must be necessarily and exclusively dependent upon the resources of prosaic and poetical composition. His work must consequently be, in some respects, erroneous, and

in very many points essentially defective. To supply those wants, and to rectify these defects, are the objects which I have principally in view, in the composition of the following work. I seek to teach *the Persian of Persians*;—not the Persian only of *books*. At the same time, I fully acknowledge the value of the efforts made by my learned predecessors: and if I should be found in any degree to have advanced beyond them, it will, in part, be owing to the instruction I have derived both from their merits and their failures; and not merely to the accidental circumstance, that Persian is my native speech.

In the composition of my Grammar, I have not been dependent upon the works of others, but I have endeavoured to draw materials from my own resources. The examples and illustrations which have been cited throughout this work will, therefore, be found to consist of such idiomatic expressions as are used, in their daily intercourse, by those classes of native Persians who speak the language in its greatest purity.

In my efforts, however, I have not sought to supersede, but to assist, the philological labours of others. Their works are not rendered less useful by mine; and while I attempt to correct what appears to me to be erroneous, I endeavour to supply what I consider is deficient in them. I have framed this Grammar chiefly for the use of beginners, to whom the desultory arrangement and the multifarious and complicated rules of the Grammars of the English Authors must present a discouraging obstacle. I do not profess to exhibit a *complete Grammar* of my language, *in all its extended branches and departments*: my purpose is, to give a *compendium of its structure, its idiom and phraseology, by plain rules and simple illustrations*. Although much of what is comprised in European works is, for that reason, omitted in this

Grammar, much also is contained in it that is not to be found in any other; as will appear, especially, on a reference to the various heads of *Pronouns*, *Prepositions*, *Conjunctions*, *Interjections*, *Adverbs*, *Diminutive Nouns*, and *Particles*, the formation of *Compound Epithets*, &c. &c. And I have endeavoured to lay down a more correct and simple system of Verbs and their Conjugations than is adopted in the works of my European predecessors.

The important branch of Syntax—instead of consisting, as in the other Persian Grammars, of a series of elaborate and not always correct rules, exemplified chiefly by quotations from books of Poetry, some of which are almost obsolete—is explained and illustrated in a succession of Dialogues, eight in number, composed for the occasion. The parties chiefly conversing are supposed to be an English Gentleman, who has acquired a competent knowledge of the language of Persia, and is travelling in that country for improvement; and a native Persian friend, who has also resided long enough in England to be able to converse with facility in English. The former occasionally makes mistakes, which the latter corrects;—and an opportunity is thus afforded of exemplifying some of the Rules of Syntax, in a simple, practical, and attractive manner; while, at the same time, the subjects of the several antecedent chapters of the Grammar are illustrated by examples introduced into the Dialogues, and specifically referred to as those examples occur; accompanied also with many explanatory Notes.

My chief object, in the course of these Dialogues, has been to exhibit, to the best of my ability, the genuine idiom and the colloquial and literary phraseology of the language, on a great variety of subjects: and the discussion of those subjects has been conducted with a view to afford as ample

and varied a display as possible of national sentiments and manners, and thus to furnish the Student both with instruction and amusement. They are accompanied with an English Translation, as literal as the idiom will admit: and the great difference between the idioms and modes of expression of the two languages are thus advantageously exhibited. The Vowel or Diacritical Points have been used throughout the work, in order to afford the Student the facility of pronouncing the Persian words correctly. A List also has been subjoined, in which the Student will find all the English and Persian Terms of Grammar alphabetically arranged, in parallel columns;—and in an Appendix, the Explanation, the various Forms or Measures, with proper Examples, of all the Arabic words which are of most frequent occurrence in the Persian language.

EAST-INDIA COLLEGE, HAILEYBURY,
September, 1841.

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“ THE Learner is supposed to be acquainted with the
“ common terms of Grammar, and to know that the
“ Persians write their characters from the right-hand to
“ the left.”

SIR WILLIAM JONES.

PERSIAN GRAMMAR.

OF THE ALPHABET.

1. THE Persian Alphabet, properly, consists of Twenty-four Letters; of which, Twenty are common to the Persians and the Arabs: but, in consequence of the introduction of so many Arabic words into the Persian Language, Eight more Letters, peculiar to Arabic, have been incorporated with the Persian Alphabet; which at present consists, therefore, of Thirty-two Letters.

2. These Letters, when written singly, appear as follows:—

چ	ج	ث	ت	پ	ب	ا
Ch	J	S	T	P	B	A
che	jeem	se	te	pe	be	alef
ژ	ز	ر	ذ	د	خ	ه
J (French)	Z	R	Z	D	Kh	H
je	ze	re	zaul	daul	khē	hē
					(guttural, hard, as the German Ch)	
ظ	ط	ض	ص	ش	س	
Z	T	Z	S	Sh	S	
zaw	taw	zaud	saud	sheen	seen	
ک	ک	ق	ف	غ	ع	
K	Ck	Ck	F	Gh	A	
kauf	ckauf		fe	ghain	ain	
		(guttural, hard)		(guttural softly)		
و	ن	م	ل	گ	گ	
V	N	M	L	G	G	
vawve	noon	meem	lawm	gauf		
ی			ه			
Y			H			
yē			hē			

3. In composition, some of these letters undergo certain modifications merely in form, and assume somewhat different appearances. But the difference is very trifling; as they never lose their original forms so entirely as not to be recognised by the beginner.

Accordingly, at the beginning of a word they appear thus:

In the middle of a word, they appear thus:

ا ب پ د ت ه ج س خ د ن ر
ف ز ن ف ش س ش ه د ط ظ ن خ ف ق
ل ل ک ل م د ه د ن و ه د ب ه

And at the end of a word, they appear thus:

4. When the letters **J** and **l** come together, if the former precedes the latter, they are written thus, **ং**, or **ঁ**, or **ঁ**. The compound name of *Laum-Alēf*, which of course expresses its own meaning, has been given to this combination; and it is sounded as it is written, “Law.”

5. The letter \, at the end of a word, is sometimes written thus ^, which then goes by the Arabic name *Hamzah*.

It has other uses as well, which shall be duly explained hereafter.

6. Double letters occur in Persian; but to avoid the necessity of writing a letter twice over, the Persians have likewise adopted the Arabic mark "*Tashdeed*, "strengthener," which is placed over the letter intended to be double.

7. When two Alēfs come together in the same word, instead of using the mark "*Tashdeed*, as in the case of other double letters, this mark ~ is placed over the letter, thus, ۏ. This is also borrowed from Arabic; and it goes by the name of *Madda*, signifying "to draw out" or "to prolong;" and the \ over which it is placed, is then sounded *aw*, as in the words "paw," "jaw," &c. The *Madda* ~ is, in fact, the second \ horizontally placed over the other. It is sometimes, however, placed parallel to, but somewhat shorter than, the other, thus \'; and it answers the same purpose. The *Madda* is only used when the \ appears at the beginning of a word, as, without this mark, there, it is always short by position; as it is always long in the middle, or at the end of a word, by position likewise.

8. This Arabic mark ' also is sometimes placed above a consonant, to shew that the syllable ends with it: it is called *Jazm*, *i.e.* "to conclude," or "to fix."

9. The following eight letters appear only in words purely or originally Arabic; and in many instances will be doubly useful to a beginner, inasmuch as they point out to him the Arabian origin of the words in which they occur. They are—

ث ۚ ح ۚ ص ۚ ض ۚ ط ۚ ظ ۚ ع ۚ ق ۚ

10. Every letter (of a word) should be connected with that which follows it; except these seven,

و د ذ ر ز ن ت ش د

OF THE PRONUNCIATION OF THE ARABIC LETTERS.

11. The beginner cannot fail to observe, that many of the letters, as they are set down in the order of the alphabet, have the same sounds, as

ه ع ط ت ظ ض ز س ث

which have been marked as S, Z, T, A, and H; and he may naturally wonder at this redundancy. In fact, there is no actual redundancy. Eight of these letters, as already stated (see p. 3), are peculiar to the Arabic, and are sounded in that language very differently from what they are in Persian. They have generally sounds very harsh and rough; some very difficult, and others almost impossible for an English beginner to imitate. Let him be consoled, however, with the assurance, that an exact imitation of these sounds is not only unnecessary, but absolutely useless to a reader of the Persian language; inasmuch as the Persians themselves, in speaking and reading their native tongue, when they come to an Arabic word in which any of those letters occur, never attempt to pronounce them as the Arabs; except, perhaps, the letter ح, which is pronounced with a stronger aspirate than the ظ: they pronounce them merely like as many Persian letters as come the nearest in point of sound to them, exactly as I have set them down in the order of the alphabet. (See the Alphabet, p. 1.)

OF VOWELS.

12. These thirty-two letters are all consonants ; with the exception of ي و ، which serve also as long vowels ; but the ، is used both as a long and short vowel. When short, it answers to the vowel *u* in English, as in the words "pūt," "pūsh," &c. ; and when long, it answers to *oo*, as in the word "boot," or to *u*, as in the word "brute." The \ is long ; and it corresponds with "au," as in the word "cause"; or with "aw," as in the word "paw." The ي is also always long ; and answers to "ee," as in the word "beef"; or to "ea," as in the word "beat".*

13. The short vowels are expressed by three small marks ; of which, one is placed above the consonant, thus بـ *bā*, and answers to the short ā in English, as in the word "bat"; one below the consonant, thus پـ *pē*, and answers to the short ē, as in the word "pēt"; and the third is somewhat in the front above the consonant, thus شـ *shū*, and answers to the ū as pronounced in the word "bull": they are called by the Persians زیر zabar, زیر zeer, and پیش peesh respectively, signifying "above," "below," and "the front"; each of them expressing its own peculiar position with respect to the consonant.

* The Indians use the vowel ي sometimes like *ea*, as in the word "bear"; and the vowel ، like *oo*, as in the word "boat"; to which ، and ي they have given the appellation of مجهول Majhool, "obscure," in contradistinction to the other instances in which they are used as long vowels, when they are called معروف Maaroof, "distinct." This distinction, however, is not known among the modern Persians.

14. These short vowels are sometimes doubled thus ^{۴ ۴}: they have still the same power; but with this addition, that they are sounded as if the syllable ended with a ن; thus, ^۴ *rān*, ^۴ *tēn*, ^۴ *dēn*.

15. Although these double marks are purely and peculiarly Arabic, and the Persians never use them; yet, as they often occur in Arabic passages and quotations, with which a Persian student must frequently meet in the course of his studies, I thought they might as well be explained here. Their collective name (in Arabic of course) is تدوين *Tanween*, signifying “to pronounce or produce the sound of the letter ن”; and, separately, they go by the names نصب *Nasb*, جر *Jarr*, and فع *Rafa*, respectively, signifying the same as the short vowels in Persian.

16. Let it be remarked here, that when the letter و in the middle of a word precedes the letter \, it loses its sound altogether in some instances; as in the words خوابیدن “to sleep,” خواستن “to wish,” &c., which are pronounced *khaubeedan*, *khaustan*, &c.: in the same manner, when it precedes the letter ي, as in the word خویش “self,” or “relation,” which is pronounced *kheesh*. And the \ in the middle of a word is used sometimes as a consonant; in which case the *hamzah* is placed over it, to distinguish it from the vowel \; as, تأمل *ta-ammūl*, “reflection.”

OF SPELLING AND FORMING WORDS.

17. The beginner can have no difficulty now, in spelling and pronouncing any short Persian words, properly marked with the vowel-points. I advise him, however, to begin by pronouncing single letters; appreciating duly the sound of each consonant, and the power of the vowels, before he attempts the compounds: so let him commence as follows:—

خ	ح	چ	ج	ث	ت	پ	ب	آ
khă	hă	chă	jă	să	tă	pă	bă	ă
ش	س	ژ	ز	ز	ر	ذ	ذ	د
shĕ	sĕ	jĕ	zĕ	zĕ	rĕ	ză	dă	
ف	غ	ع	ظ	ط	ض	ص		
fū	ghĕ	ĕ	zĕ	tĕ	zĕ	sĕ		
و	ن	م	ل	گ	ک	ق		
vū	nū	mū	lū	gū	kū	ckū		
			ي	ه				
			yū	hū				
ح	چ	ج	ث	ت	پ	ب	آ	
hă	chă	jă	să	tă	pă	bă	ă	
ش	س	ژ	ز	ز	ر	ذ	ذ	خ
shĕn	sĕn	jĕn	zĕn	rĕn	zĕn	dĕn	khă	ن
ق	ف	غ	ظ	ط	ض	ص		
ckūn	fūn	ghūn	būn	zĕn	tĕn	zĕn	sĕn	
ي	ه	و	ن	م	ل	ک		
yūn	hūn	vūn	nūn	mūn	lūn	kūn.		

18. COMPOUNDS OF TWO LETTERS.

بِبْ	اَبْ	جَبْ	تَبْ	بَبْ	اَبْ
beb	eb	jab	tab	bab	ab
حَبْ	كُبْ	نُبْ	دُبْ	حْبْ	ثُبْ
haba	kub	nub	dub	heb	seb
بَنْ	لِتْ	كَتْ	بَتْ	مَتْ	شَتْ
ban	leta	keta	bata	mata	shata
هُوَ	فِمْ	زَكْ	رَدْ	جَسْ	بَسْ
huwa	fema	zak	rad	jasa	bas
جا	با	بَرْ	طِلْ	صَعْ	مَنْ
jaw	baw	bar	tel	sa-ă	muna
گَفْ	فَشْ	عَسْ	عَرْ	لا	کا
gaf	fash	as	ar	law	kaw
خِسْ	بُو	كُو	شِرْ	نَوْ	يا
khes	boo	koo	sher	now	yaw
نَطْ	بُصْ	اَوْ	اَوْ	ما	يَرْ
nat	büs	aw	aw	maw	yar
يَجْ	بِخْ	نَنْ	دِه	عِضْ	سَبْ
yaj	bekh	jan	deh	ez	suba
كِرْ	طَشْ	صَسْ	ني	قِمْ	نَجْ
ker	tasha	sas	nee	ckem	nach

لَن	لَبِ	هَا	پَجِ	يُتَ	فِي
lan	leb	haw	paj	yūta	fee
هِمْ	هَجِ	مِي	رِكِ	غِشِ	لُو
hem	haj	may	reka	ghesh	loo
مُغْ	شِدِ	لَذِ	بَكِ	بَدِ	هُنِ
mūgh	sheda	laz	bak	bad	hūn
فُدِ	ضُكِ	صَبِ	صُلِ	جِي	سُغِ
fūda	zūka	sūba	sūl	jay	sūgh
ثِمِ	كُشِ	تُرِ	لُرِ	عَذِ	قِدِ
sema	kūsh	tūr	lūr	oz	cked
گُو	يُو	پِسِ	هُلِ	بِفِ	نَدِ
goo	yoo	pesa	hūlē	befū	nadū
ظِيِّ	طُرِ	غِمِ	شا	شُو	كِيِّ
zay	tūr	ghema	shaw	shūva	keya

19. The sounds of the consonants, and the power of the vowels, (according to the examples already given), being perfectly regular and uniform in Persian, the beginner is now enabled, by the perusal of the preceding pages, to combine as many letters as he pleases together, and, by supplying them with the vowels as they are marked, form them into words of as many syllables as he likes. He will do well now to store his memory with as many Persian words as he can, out of those which I shall set down for him, before he begins to learn the parts of speech and the rules for the formation of sentences. Let him first learn the Persian numerals.

OF THE NUMERALS.

20. Twenty-eight of the thirty-two letters of the Alphabet are expressed in eight words ; thus :

سَعْفَصْ	كَلَمَنْ	حُطَّيْ	هَوْزْ	أَبْجَدْ
<i>sā-afās</i>	<i>kalaman</i>	<i>Hūl-tee</i>	<i>Hav-vaz</i>	<i>Abjad</i>
ضَطِّعْ	خَنْدْ		قَرَشَتْ	
<i>zazegh</i>	<i>sakh-khez</i>		<i>Charashat</i>	

21. These letters have their numerical values ; and, taking the order in which they are now arranged, the first nine, that is, from ۱ to ۹, are the units ; the second nine, that is, from ی to ۰, are the tens ; the third nine, that is, from ۹ to ۰, are the hundreds ; and the remaining letter ۱ is one thousand. By the combination of these letters, according to their values of course, any number may be expressed.

22. The Persians also use figures, which is a much simpler way of calculating, having only nine units (as the English) ; with which, of course, combinations may be found indefinitely. These figures are arranged, and calculated, from left to right ; thus :

۱	۲	۳	۴	۵	۶	۷	۸	۹	۱۰
1	2	3	4	5	6	7	8	9	10

and they are expressed as follows :

یَكْ دُو سِهْ چَهَارْ پِنْجْ شِشْ هَفْتْ نُهْ دَهْ

23. The following lines will shew how the numbers are formed, both with letters and with figures, as well as how they are pronounced in Persian.

پنج	چهار	سیه	دو	یک
۵	۴	۳	۲	۱
۵	۴	۳	۲	۱
دَه	نَه	هَشْت	هَفْت	شِش
ی	ط	ح	ز	و
۱۰	۹	۸	۷	۶
پانزده	چهارده	سیزده	دوازده	یازده
یه	دی	جب	بیب	یا
۱۵	۱۴	۱۳	۱۲	۱۱
۱۵	۱۴	۱۳	۱۲	۱۱
بیست	نوزده	هَجَدَه	هَفَدَه	شانزده
ک	یط	یم	یز	یو
۲۰	۱۹	۱۸	۱۷	۱۶
۲۰	۱۹	۱۸	۱۷	۱۶
بیست و یک	بیست و دو	بیست و سه	بیست و چهار	
که	کب	کچ	ک	کا
۲۴	۲۳	۲۳	۲۲	۲۱
۲۴	۲۳	۲۳	۲۲	۲۱
بیست و پنج	بیست و شش	بیست و هفت	بیست و هشت	
کچ	کز	کو	که	
۲۸	۲۷	۲۶	۲۵	
۲۸	۲۷	۲۶	۲۵	
سی و دو	سی و یک	سی	بیست و نه	
ل	لا	ل	ک	
۳۲	۳۱	۳۰	۲۹	
۳۲	۳۱	۳۰	۲۹	

سی و شش	سی و پنج	سی و چهار	سی و سه
لو	له	له	که
۳۶	۳۵	۳۴	۳۳
36	35	34	33
چهل	سی و نه	سی و هشت	سی و هفت
م	لطا	که	لز
۴۰	۳۹	۳۸	۳۷
40	39	38	37
چهل و چهار	چهل و سه	چهل و دو	چهل و یک
مد	میم	مب	ما
۴۴	۴۳	۴۲	۴۱
44	43	42	41
چهل و پنج	چهل و هشت	چهل و شش	چهل و پنج
میم	مز	مو	مه
۴۸	۴۷	۴۶	۴۵
48	47	46	45
نود	هشتاد	هفتاد	پنجاه
ص	ف	ع	نمط
۹۰	۸۰	۷۰	۴۹
90	80	70	49
پانصد	چهارصد	سیصد	دُویست or دوصد
ث	ت	ش	ر
۵۰۰	۴۰۰	۳۰۰	۲۰۰
500	400	300	200
هزار	نهصد	هشصد	هفصد
غ	اظ	ض	ذ
۱۰۰	۹۰۰	۸۰۰	۷۰۰
1000	900	800	700
ششصد			
خ			
۶۰۰			

24. The Persian Ordinals are expressed thus:

پنجم	چهارم	سیوم	دوم	اول
5th	4th	3d	2d	1st
دهم	نهم	هشتم	هفتم	ششم
10th	9th	8th	7th	6th
پانزدهم	چهاردهم	سیزدهم	دوازدهم	یازدهم
15th	14th	13th	12th	11th
بیستم	نوزدهم	هفدهم	هفدهم	شانزدهم
20th	19th	18th	17th	16th
شصتم	پنجاهم	چهلم	سی ام	بیست و یکم
60th	50th	40th	30th	21st
صدم	نودم	هشتادم	هفتادم	
100th	90th	80th	70th	

25. The days of the week are thus named in Persian:

شنبه	سه شنبه	چهار شنبه	دو شنبه	یک شنبه	شنبه
Wednesday.	Tuesday.	Monday.	Sunday.	Saturday.	
جمعه or آدینه	جمعة		پنج شنبه		
Friday.			Thursday.		

They are collectively called **ایام هفتہ** i.e. "the seven days of the week."

OF SINGLE SIGNIFICANT WORDS.

26. I now proceed to put down a number of words, which, as I shall mark them with Vowel-points, as well as place under each word its exact meaning in English, will serve the

double purpose of storing the memory of a beginner with a good many useful and common words in the Persian language, and of teaching him, at the same time, how to pronounce them: and, in order to point out the words that are of Arabic origin, they shall be distinguished by the letter (A.). The student is recommended, therefore, to learn and remember as many of these words as he can, before he goes any further. They will be found very useful hereafter, in the course of his study.

مَلَكٌ	اِهَامٌ	پِيغَمْبَرٌ	خُدَا
A. Angel.	A. a Leader in Religion.	Prophet.	God.
آسْمَانٌ	مَنْهَبٌ	دِينٌ	فِرْشَةٌ
sky.	creed.	Religion, Faith.	Angel.
مَرْدٌ	دُوْرَنْخٌ	بِهْشَتٌ	زَمْيَنٌ
man.	Hell.	Paradise.	Earth.
بِرَادَرٌ	مَادَرٌ	بِدَرٌ	زَنْ
brother.	mother.	father.	woman.
دُخْرٌ	بِسَرٌ	فَرْزَنْدٌ	خَوَاهَرٌ
girl, daughter.	boy, son.	offspring, child.	sister.
أ. عَمَّةٌ	أ. عَمٌ	أ. جَدَّةٌ	أ. جَدٌ
paternal aunt.	paternal uncle.	grandmother.	grandfather.
نَانٌ	خَوِيشٌ	خَالَةٌ	خَالٌ
bread.	relation, kindred.	maternal aunt.	maternal uncle.
يَهٌ	رُوْغَنٌ	گُوشتٌ	آبٌ
wine.	butter.	meat, flesh.	water.

انگور grapes.	میوه fruit.	شربت drink.	شراب wine.
سبزی vegetables.	شیر milk.	گلابی pear.	سیب apple.
باغبان gardener.	باغ fruit-garden.	درخت tree.	گل flowers, rose.
A. گرسی chair.	A. حجرة room.	خانه house.	باغچه flower-garden.
A. فلم pen.	کاغذ paper.	کتاب book.	مدرسہ college.
A. شمع candle.	لال sealing-wax.	دواٹ inkstand.	مرکب ink.
سوزن needle.	مقراض scissors.	چاقو penknife.	مهر seal, signet.
اوستاد master.	آبریشم silk.	رسیمان thread.	سنجاق pin.
A. طلبہ student.	شاگرد pupil.	A. مدرس lecturer.	A. معلم teacher, schoolmaster.
نماز prayer.	A. مسجد church, chapel, mosque.	A. درس lecture.	A. سبق lesson.
A. نصیحت advice.	A. وعظ preaching.	A. موعظہ exhortation.	A. دعا supplication.

دَهْ village.	شَهْر city.	تَوْبِيْخ reproach.	مَشْورَت council.
شَاهْ or پَادِشَاهْ king.	وَلَيْتْ A. dominion.	مَكْمَكْتُ A. kingdom.	قَرْيَةْ A. hamlet.
كَاتِبْ A. scribe.	دَبِيرْ A. counsellor.	وَزِيرْ A. minister.	مَلِكَةْ A. queen.
سِپْهَسَالَارْ commander-in-chief.	أَمِيرْ A. commander, a prince.	سِپَاهِيْ soldier.	سِپَاهْ army.
عَقْلْ A. wisdom.	دَانْشْ learning.	حَكْمَتْ A. science, philosophy.	عِلْمْ A. knowledge.
خَالَكْ dust, earth.	بَادْ wind.	آتِشْ fire.	خَرَدْ understanding.
جِنْوَبْ A. south.	مَغْرِبْ A. west.	مَشْرِقْ A. east.	هَوَا A. air.
زَيْرْ under.	رَاسْتْ right.	جَبْ left.	شَمَانْ A. north.
مَيْزْ table.	پَائِيْتْ below.	رَبِّرْ upon.	بَالَا above.
نَمَكْ salt.	مِيرْبَانْ host.	مَهْمَانْ guest.	سُفَرَهْ table-cloth.
كَاسَهْ A. basin.	ظَرْفْ A. vessel.	خُورْشِ eatable.	طَعَامْ A. food.

گوسله	گاو	بره	گوسفند
calf.	ox.	lamb.	sheep.
قاطر	مادیان	اُسپ	شتر
mule.	mare.	horse.	camel.
خرگوش	اهو	گامیش	خر
hare.	antelope.	buffalo.	ass.
روباه	گرگ	پلنگ	شیر
fox.	wolf.	leopard.	lion.
بیابان	باز	ثدرو	کبک
desert.	hawk.	pheasant.	partridge.
بیشه	چمن	مرغزار	A. صحراء
forest.	lawn.	meadow.	field.
جاشو	کشتی	دریا	کوه
sailor.	ship.	sea.	mountain.
رود، رودخانه	ناخدا		A. معلم
سیل، سیلاب		captain, pilot.	mate.
برف	باران	جوی	A. نهر
snow.	rain.	brook.	stream.
طوفان	برق	رعد	تگرگ، ژاله
A. flood, deluge.	lightning.	thunder.	hail.
چشم	سر	پایی	دست
eye.	head.	or پا	hand.
زبان	دندان	دھن	گوش
tongue.	tooth.	mouth.	ear.

مُويٰ	رُويٰ	آنگشت	دل
hair.	face.	finger.	heart.
رَان	بازو	كَف A.	ساعَد
thigh.	arm.	the palm (of the hand).	wrist.
سيَدَه	شانَه	گرَدن	زانُو
breast.	shoulder.	neck.	knee.
پِيشَاني	دماغ	بَيْيٰ	ريش
forehead.	brain.	nose.	beard.
لَب	زنَج	أَبْرُو	مِرْگَان
the lip.	chin.	eyebrow.	eyelid, eyelash.
زَهْرَه	جَكْر	شُش	گلو
gall-bladder.	liver.	the lungs.	the throat.
ستارَه or كَوْكَب A.	ناخَن	پِنجَه	رُودَه
a star.	nail of the hand or foot.	the fist, the five fingers.	bowels.
تَيْر or عُطَارِد A.	ماه or قَمَر A.	آفتاب or شَمْس A.	
Mercury.	the Moon.	the Sun.	
ناهِيد or زَهْرَه A.	بَهْرَام or مَرْيَخ A.	بَرْجِيس or مشتري A.	
Jupiter.	Mars.	Venus.	
گَرم	سَيَارَات A.	ثَوَابِت A.	كَيْوان or زَحل A.
warm.	the planets.	the fixed stars.	Saturn.
ترش	شَيرَين	تلَخ	سرد
sour.	sweet.	bitter.	cold.

بَارِيك	دَرْشَت	نَارِك	جَرْب
slender.	coarse, thick, severe.	fine, nice, delicate.	oily, rich.
قوَيٰ A. قَوِيٰ	لَاغْر	فَرِبَه	كَلْفَت
strong.	thin, lean.	fat.	stout, thick.
سَرْخٰ	سِيَاهٰ	سَفَيَدٰ	صَعِيفٰ A. ضَعِيفٰ
red.	black.	white.	weak.
بَيْنَقُش	كَبُودٰ	سَبْزٰ	زَرَدٰ
violet colour.	blue.	green.	yellow.
آهَنٰ	مِسٰ	A. سَيِّمٰ or نَقْرَهٰ	A. طَلَّا or زَرٰ
iron.	copper.	silver.	gold.
أَرْزِيزٰ or A. زَيْقَلٰ قَلْعٰ quicksilver.	رَزِيزٰ or A. زَيْقَلٰ	رُوَيٰ	سَرَبٰ
tin.	zinc.	zinc.	lead.
چِنَگَالٰ	كَارَد	فُولَادٰ	بِرِنَزٰ
a fork.	a knife.	steel.	brass.
پِيشْكَيرٰ	نَلْبَكِي	فَنْجَانٰ	بِشَقَابٰ
napkin.	a saucer.	a cup.	a plate.
گَدَابٰ	بِرِيَانٰ	A. حَلْوَا	A. خَلَالٰ
roasted.	fried.	sweetmeat or sweet cake.	toothpick.
بِيمَزَةٰ	خَامٰ	بَخْتَهٰ	جَوْشِيدَهٰ
tasteless, insipid.	raw.	cooked or baked.	boiled.
شَكَرٰ	چَايٰ	A. فَهْوَهٰ	A. لَذِينٰ
sugar.	tea.	coffee.	delicious.
تَندٰ	كَلِيدٰ	رَجَبِيرٰ	سَاعَتٰ A. سَاعَتٰ
(too) fast.	key.	chain.	a watch.

میانه	بد	خوب	گند
middling.	bad.	good.	(too) slow.
شام	صبح	روز	شب
evening.	morning.	day.	night.
غروب.	عصر.	ظهر.	چاہست
sunset.	afternoon.	noontide.	mid-day.
در	دیر	زود	وقت
door.	late.	quick.	A. time.
فرش.	درگاه	آستانه	دیوار
carpet.	gateway.	threshold.	wall.
بازار	بالش	خوابگاه	بستر
market.	pillow.	bedstead.	bed or pillow.
جوراب	گفش	متع	دوكان
stocking.	shoe.	goods.	shop.
پیراهن	قبا	دستار	کلاه
shirt.	coat.	turban.	hat or cap.
کمر بند	شال	جامه	شلوار
sash, belt.	shawl.	close.	trowsers.
هیزم	گلگیر	شمعدان	A. کیسہ
fire-wood.	snuffers.	candlestick.	purse.
بارگاه	تاج	خت	چوب
court.	crown.	throne.	stick.
غله	گدا	دشمن	دوست
corn.	beggar.	enemy.	friend.
سگ	مواشی	چارپا	انبار
dog.	cattle.	quadruped.	barn.

روشن	خوک or گراز	موش	گربه
light.	hog (wild or tame).	mouse.	cat.
حوض.	شیشه	آینه	تاریک
A. pond.	glass or bottle.	looking-glass.	dark.
دوا	ماهی	غاڑ	بَطْ
medicine.	fish.	goose.	A. duck.
دلّاک	عَطَّار	جَرَاح	طَبِيب
A. barber.	druggist.	surgeon.	physician.
خیّاط	بَرَاز	بَقال	حَمَام
A. tailor.	draper.	grocer.	bath.
عَصَار	طَباخ	خَبَاز	سَرَاج
A. oilman.	cook.	baker.	saddler.
نساج	خَرَاط	بَحَار	خَرَاز
A. weaver.	turner.	carpenter.	A. pedlar.
حداد	كَفَاف	صَبَاغ	قصَاب
A. blacksmith.	shoemaker.	dyer.	butcher.
حَكَّاک	قَنَاد	طَبَاع	صَحَاف
A. engraver.	confectioner.	printer.	bookbinder.
صَيَّاد	شَمَاع	نَقَاش	صرَاف
A. hunter.	chandler.	painter.	banker or money-changer.
دلّال	عَلَاف	خَمَار	فَلَاح
horse &c. or cattle dealer.	corn-chandler.	wine-merchant.	husbandman.
رَقاص	جَمَال	رَزَاز	هَلَاح
A. a dancer.	a porter.	rice-merchant.	cotton-carder.
غَوَاص			
A. a diver.			

OF NOUNS.

27. The form and construction of the Persian Nouns are extremely simple and regular: there are no varieties of "Declension," or of "Articles"; nor is there any difference of termination, to mark the Gender, either in Substantives or Adjectives. All inanimate things are neuter: rational beings have different names to distinguish the sexes; as, مرد "man," زن "woman," پسر "boy," دختر "girl," &c.; and animals have either the Adjectives, نر "male," and ماده "female," affixed or prefixed to them, to mark their genders; as, شیرنر "a lion," شیرماده "a lioness"; ماده گاو "a cow," ماده گوشت "a bull"; or, in some cases, they have also their proper names; as, میش "an ewe," غوچ "a ram," نریان "a horse," مادیان "a mare," خروس "a cock," مایکیان "a hen," &c.

OF THE CASES.

28. The Cases are decided by certain Particles, prefixed or affixed to the Noun: the Nominative never, and the Genitive but seldom, stands in need of such addition: the Dative is obtained by prefixing the syllable ب to the Noun; and the Accusative, by affixing the particle ل; though sometimes it is affixed to the Dative as well; in which case, of course, no prefix is used. The Ablative Case is formed by placing the Particle جی, and the Vocative by placing the Particle آی, before the Noun.

EXAMPLES.

پدر "A Father."		برادر "A Brother."	
N. & G.	پدر the father.	N. & G.	برادر the brother.
D.	پدر to the father.	D.	برادر to the brother.
Ac.	پدر را the father.	Ac.	برادر را the brother.
Ab.	از پدر from the father.	Ab.	از برادر from the brother.
V.	آی پدر O father!	V.	آی برادر O brother!

پسر "A Boy."		دختر "A Girl."	
N. & G.	پسر the boy.	N. & G.	دختر the girl.
D.	پسر to the boy.	D.	بُدختر to the girl.
Ac.	پسر را the boy.	Ac.	دختر را the girl.
Ab.	از پسر from the boy.	Ab.	از دختر from the girl.
V.	آی پسر O boy!	V.	آی دختر O girl!

REMARKS ON A FEW EXCEPTIONS.

29. The above rules are quite regular; and general enough for a beginner to be always on the safe side, if he observes them in the formation of the different Cases of any Persian Substantive or Adjective, Noun or Pronoun: but, at the same time, he will do well to peruse the following remarks, and to commit as many of them as he can to memory: they will be of great use to him in the course of his studies.

30. A Noun may be put in the Dative Case by affixing the Particle *ب*, *instead* of placing the *ب* before it; as, for

instance, پسّر را دیدم “I saw the boy,” or پسّر را گفتم “I spoke *to* the boy”; the Noun پسّر having the affix را in both the Accusative and Dative Cases: but when the Particle بـ is prefixed, the Noun is always in the Dative Case, and never in the Accusative.

31. When the Accusative is used indefinitely, the Particle را is altogether omitted; as, می نوشیدم “I drank wine,” instead of می رانوشیدم “I drank *the* wine.”

32. A Noun may also be put in the Vocative Case by affixing the long ی, instead of prefixing the Particle آی; but this form generally implies supplication, entreaty, or some such emphatic address; as, پروردگار “the Lord,” پروردگارا “O Lord!” پادشاه “the king,” پادشاها “O king!” دوست “a friend,” دوستا “O friend!”

33. When two Nouns come together in Persian, in some instances, the short vowel (ے) is placed under the last letter of the preceding Noun: this takes place when one Noun governs another, as in the Genitive Case; as, پدر دختر “the girl's father,” or “the father of the girl.” Here we see the vowel (ے) placed under (ر), the last letter of the Noun پدر, which precedes and governs the other Noun دختر in the Genitive: but if this letter happen to be a quiescent ئ, or a ي, instead of placing the (ے) under it, the short Aléf (ء) or the Hamzah is placed over it, and the ئ and ي, so accented, are, in both instances, pronounced “yē”; as, بندہ پدر “the servant of God”; خانہ پدر “the father's house”; ماهی دربا “the fish of the sea”; &c.

34. Should the last letter be an *l*, as جا “place,” or بُو, as بُو “fragrance,” the letter ي—either with the (‘) under it, or with the (‘) over it—is added to the end of the word; as, بُوي گل or بُوي گل “the place of the father,” جاي پدر or جاي پدر “the fragrance of the rose.” The latter form, however, is the most common of the two.

35. If the preceding Noun, however, be a part of the following one, as شمشير فولاد “a sword of steel,” the Genitive may be obtained by placing the Particle *jí* before the second Noun; but in such instances, the preceding Noun should be made definite, either by adding the ي of unity to the end of it, or placing a Numeral before it; as, شمشيري از فولاد “a sword of steel,” or دو شمشيري از فولاد “two swords of steel,” *i.e.* swords made *out of* the steel.

OF THE PLURALS.

36. In Persian, Rational beings, whether masculine or feminine, form their Plurals by adding آن (*awn*) to the Singular; as, مرد “a man,” مردان “men”; زن “a woman,” زنان “women”: Inanimate things, by adding ها (*haw*); as, گل “a flower,” گلها “flowers”: and Animals, either by adding آن, as in the case of rational beings, or ها, as in that of inanimate things; as, اسب “a horse,” اسبان or اسبها “horses.” It depends upon the taste and the choice of the judicious writer which to prefer, as being more suitable to the occasion; though I may safely recommend the learner always to prefer the ها in all prose writings, as is generally done by the Persian writers themselves; but in poetry, the Muses are the best instructors. The celebrated bard سعدی (*Sady*) himself has yielded to their authority, and sacrificed at their

altar : in one instance (but I believe the only one in all his writings) he has indeed been compelled, as it were, to form the Plural even of an inanimate thing, by adding آن to the Singular ; — a transgression, of which none but himself (though only for once) could venture to be guilty ; and for which, nothing but the splendid composition in which it occurs could have secured him against the censure of the Learned. It occurs in a beautiful couplet, in one of the author's most famous poems on the Praises of the Divinity. The couplet runs thus :

بَرْگِ دِرَخْتَانِ سَبَزَ دِرَنَظِرِ هُوشِيَارِ
هَرَوَرَقِيَ دَفَنَرِ يُسْتَ مَعْرَفَتِ كَرَدَكَارِ

I translate it word for word, thus :

“ The foliage of the verdant *trees*, in the sight of an intelligent being ; ”
“ Every leaf is a volume on the knowledge of the Divinity.”

The reader will observe the second word دِرَخْتَانِ “ *trees*, ” in the couplet just cited, is the Plural of دِرَخْتِ “ a tree, ” to which, in this instance, آن, instead of ها, has been added by the poet.

37. When a Noun, the Plural of which may be formed in آن, ends in the Singular Number, in ا or و, the letter ي is, for the most part, interposed between such final letter and the Particle آن, in forming the Plural Number ; as, گدا “a beggar,” گدایانُ “ beggars ” ; بدگو “ an evil-speaker,” بدگویانُ “ evil-speakers ” : and those Nouns that end in quiescent ئ form their Plurals in گان when the ئ is omitted, except they be written separately, which, however, is seldom or never the case ; as, فِرِشَتَهُ “ an angel,” فِرِشَتَكَانُ “ angels ” ; بَچَهُ “ an infant,” بَچَكَانُ “ infants, ” which are hardly ever written فِرِشَتَهُ گان or بَچَه گان.

38. In imitation of the Feminine Plural of Arabic words, which is invariably formed by the affix آتُ, some modern writers, of no great authority however, have formed the Plurals of a few Persian Nouns of the Neuter Gender in آتُ also; or, if the Singular ends with the quiescent s, in جاتُ; as, نَوَازِشَاتُ "a favour," نُوشِتَهُ "favours"; نَوَارِشُ "a letter," نُوشَجاتُ "writings." The instances are, luckily, very few; and it is too vulgar to encourage imitation.

39. The Cases of a Noun in the Plural Number are formed in the same manner, and by the same Particles, as in the Singular.

EXAMPLES OF RATIONAL BEINGS.

SINGULAR.

مرد	زن	بچه	گدا	بدگو
"A Man."	"A Woman."	"An Infant."	"A Beggar."	"Evil-speaker."

PLURAL.

	"Men"	"Women"	"Infants"	"Beggars"	"Evil-speakers"
N. & G.	مردان	زنان	بچگان	گدایان	بدگویان
D.	بِمردان	بِزنان	بِبچگان	بِگدایان	بِبدگویان
Ac.	مردان را	زنان را	بچگان را	گدایان را	بدگویان را
Ab.	آزمردان	آرزنان	آزبچگان	آزگدایان	آزبدگویان
V.	آی مردان	آی زنان	آی بچگان	آی گدایان	آی بدگویان

40. OF IRRATIONAL BEINGS.

SINGULAR.			
شیرنر	شیر ماده	بره	اهو
“A Lion.”	“A Lioness.”	“A Lamb.”	“An Antelope.”
PLURAL.			
N. & G. شیرهای نر or شیران نر	شیرهای ماده or شیران ماده	برها or برگان	آهونان آهونها or آهون آهونها
D. بشیرهای نر or بشیران نر	بشیرهای ماده or &c.	ببرها or ... &c.	باهونها or &c.
Ac. شیرهای نررا or شیران نررا	شیرهای ماده را or &c.	برهارا or ... &c.	آهونهارا or &c.
Ab. آشیرهای نر or آشیران نر	آشیرهای ماده or &c.	آزبرها or ... &c.	آزآهونها or &c.
V. آی شیرهای نر or آی شیران نر	آی شیرهای ماده or &c.	آی برها or ... &c.	آی آهونها or &c.

41. OF INANIMATE THINGS.

SINGULAR.			
نان	آفتاب	خانه	گو
“Bread.”	“The Sun.”	“A House.”	“A Ball.”
ه	ه	ه	ه

PLURAL.			
N. & G. نانها	آفتابها	خانها	گویها
D. بـنـانـها	بـافـتـابـها	بـخـانـها	بـگـوـیـها
Ac. نـانـهـارـا	آـفـتـابـهـارـا	خـانـهـارـا	گـوـیـهـارـا
Ab. اـنـانـهـا	اـرـآـفـتـابـهـا	اـرـخـانـهـا	اـرـگـوـیـهـا
V. آـیـنـانـهـا	آـیـآـفـتـابـهـا	آـیـخـانـهـا	آـیـگـوـیـهـا

42. In conclusion, let the reader remember, that what has been stated with regard to Rational Beings forming their Plurals in آن, یان, or گان, refers more strictly to poetry, and the higher classes of prose compositions. In the ordinary writings of the day, or even in refined conversation, it is by no means forbidden (or it is even better) to form all the Persian Plurals, of whatever kind, uniformly in ل. Nothing is more common in conversation, in Persia, than to say ها "men," های "women," های "children," گدایا "beggars," and numerous similar instances of ل implying the Plurals of both Rational and Irrational Beings. I shall only add, that if a foreigner, speaking good Persian, adheres uniformly to the use of the ل, in forming the Plural, he will be much nearer the mark than one who attempts to put the rigid rules of grammar into practice with regard to the Plurals of the three different classes of Nouns; as I am quite sure that the latter will many times oftener appear pedantic, than the former will fall into a slight error of idiom.

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### OF ADJECTIVES.

43. The Persian Adjectives, whether of Number or otherwise, admit of no variation, but in the degrees of comparison: in other respects, they uniformly follow the Substantive, without partaking of the changes which the latter may undergo in Number or Case; excepting in the Accusative Case, when the Particle ل is affixed to the Adjective, instead of being affixed to the Substantive; as will be seen in the following examples:—

جوان "young."      پیر "old."      بیمار "sick."  
 خوب "good."      بد "bad."

| SINGULAR.                          | PLURAL.                                  |
|------------------------------------|------------------------------------------|
| مَرْدَخُوبٌ "a good man."          | مَرْدَانِ خُوبٌ "good men."              |
| بِمَرْدَخُوبٍ "to a good man."     | بِمَرْدَانِ خُوبٍ "to good men."         |
| مَرْدَخُوبٌ "the good man."        | مَرْدَانِ خُوبٌ رَا "the good men."      |
| أَزْمَرْدَخُوبٍ "from a good man." | أَزْمَرْدَانِ خُوبٍ "from the good men." |
| أَيْ مَرْدَخُوبٍ "O good man!"     | أَيْ مَرْدَانِ خُوبٍ "O good men!"       |

In like manner, أَسْبَبٌ "a horse," أَسْبَبَدٌ "a horse," أَسْبَبَدْهَائِيَّ بَدٌ, أَسْبَبَدْهَائِيَّ بَدْهَائِيَّ بَدٌ, أَسْبَبَدْهَائِيَّ بَدْهَائِيَّ بَدْهَائِيَّ بَدٌ, &c.

44. Simple Adjectives are frequently used *in the Plural*, to express *qualified Substantives*; as, خُوبَانٌ "good men," بَدَانٌ "bad men"; بِيمارَانٌ "youths," جَوَانَانٌ "old men"; بِيمارانٌ "sick persons; but these Plurals (which, be it remembered, must always be formed in آن) invariably signify Rational Beings, and, chiefly, those of the Masculine Gender. But when Compound Adjectives are thus used as Qualified Substantives (though forming their Plurals in آن), they are not confined to any particular Gender: they may be either Masculine or Feminine, as the expression itself may indicate; as, دِلْبَرَانٌ "the ravishers of hearts"; which is evidently intended to be Feminine; دِلْ آورَانٌ "the bold-hearted," "heroes," which is obviously Masculine; and دِلْ خَسْتَگَانٌ "the afflicted in heart," which may belong to either Gender.

#### OF COMPARISON.

45. There are two Particles of Comparison in Persian, تَرْ and تَرِين. The Positive is made Comparative by affixing تَرْ, and Superlative by adding تَرِين; as, بُـ "well," بِـ تَرْ "better";

بَعْتَرِينْ “best”; بَدْ “bad,” بَدْتَرِنْ “worse,” بَدَتَرِنْ “worst”; جَوَانْ “young,” جَوَانْتَرِنْ “younger,” جَوَانْتَرِنْ “youngest”; &c. The Particle *az*, in Persian, is an equivalent to “than” expressed in English after a Comparative; with this difference only, that in Persian it may be expressed either after or before the Comparative; as, پَدَرْ جَوَانْتَرِنْ مَادَرْ “the father (is) younger than the mother”; which may also be expressed, پَدَرْ آزْ مَادَرْ جَوَانْتَرِنْ &c.

The following are a few more Examples:

[N. B. The reader will observe, that, in all the following sentences, *no Verbs* have been employed: the reason of the omission is, that the reader being supposed to be as yet unacquainted with the Persian Verbs, I did not like to introduce any, before he had received instructions on the subject. He can place any verb he pleases (as soon as he has learned the Verbs) at the end of each of these sentences, to make them complete.]

COMPARATIVE.

|                                        |                                                    |
|----------------------------------------|----------------------------------------------------|
| كِتَابُ آزْ بَازِي بِهْتَرُ            | Book ( <i>i.e.</i> reading) (is) better than play. |
| هِنْد آزْ انْگِلِسْتَانْ گَرْمَ تَرِنْ | India (is) warmer than England.                    |
| پَدَرْ آزْ پَسَرْ جَاهِلْ تَرِنْ       | The father (was) more ignorant than the son.       |
| انْگِلِسْتَانْ آبَادَ تَرِنْ آزْ رُوسْ | England (became) more populous than Russia.        |
| زَنَانْ نازُكْ تَرِزَّمَرْدَانْ        | Women (are) more delicate than men.                |
| فارْسِي آسَانْ تَرِزَّعَرَبِي          | Persian (is not) easier than Arabic.               |
| دُوْسَتَانْ مِهْرَيَانْ تَرِزَّآزْ     | Friends (are not) kinder than relations.           |
| خَوِيشَانْ                             |                                                    |

## SUPERLATIVE.

|                                      |                                                |
|--------------------------------------|------------------------------------------------|
| خُدَا بِهْتَرِينِ يَاوَرَانْ         | God (is) the best of helpers.                  |
| وَفَا خُوبِتَرِينِ صِفَتَهَا         | Fidelity (is) the best of qualities.           |
| دَانِشْ بِهْتَرِينِ گَبَخْهَا        | Knowledge (is) the best of treasures.          |
| سَكْ مَهْرَبَانِ تَرِينِ جَانُورَانْ | The dog (is) the most affectionate of animals. |
| طَمْعُ بَدْتَرِينِ عَيْبَهَا         | Avarice (is) the worst of vices.               |
| شِيرِينِ تَرِينِ مُسَيْهَا أَنْگُورْ | The sweetest of fruits (is) the grape.         |
| بَدْتَرِينِ گَنَاهَانِ دُرُوغْ       | The worst of crimes (is) falsehood.            |

## 46. OF DEFINITE AND INDEFINITE NOUNS.

The Persian Nouns are for the most part generic, and Definite in their significations. For instance, *آسَب*, *زَن*, *مَرْد*, *كِتَاب*, “man,” “woman,” “horse,” “book”: each of these Nouns, as it now stands by itself, signifies its own kind in general; and in composition, when used in this form, each would signify a particular one, or, if used in the plural, a particular collection of its kind; as in English would be expressed, “the man,” “the woman,” &c.

47. These Nouns may be made Indefinite, or, to express unity by adding the letter *ي*; termed *يَايِ تَنْكِير*, the indefinite *كِتَابِي*, *أَسَبِي*, *زَنِي*, *مَرْدِي*, *يَايِ وَحدَتْ*, *ي*; or, “a certain man,” “a certain woman,” &c. If the Noun, however, ends in the quiescent *س*, as *بَچَه*, “an infant,” instead of adding the *ي*, the Hamzah (۴) is placed over the *س*; as, *بَچَه* and pronounced “*bacha-ee*,” “a certain infant.”

48. Abstract Nouns are formed in the same manner ; as, درست “a friend,” دوستی “friendship,” مردی “manliness,” &c. An Abstract Noun is easily distinguished from an Indefinite Noun, when properly pronounced. In an Indefinite Noun, the accent is placed on the last syllable but one ; that is, upon مر, and upon دو, in the words مردی and دوستی: and in the other instance, it is placed on the last syllable ; that is, upon دی and تی in the same words ; or upon شا and هی in the word پادشاهی “a certain king or sovereignty”: and, to distinguish them in writing, it is better always to place the Hamzah (۴) over the final ی in the Abstract Nouns ; thus, بیکاری “idleness,” مُعْمَانی “entertainment,” &c. The quiescent ش is changed for the letter گ in Abstract Nouns, instead of placing the ۴ over it, as in Indefinite Nouns ; thus, هرگزی “infancy,” هرگزی “foolery,” &c.

49. Another use of this ی at the end of a Noun, is to denote connection or relation ; as, حافظ شیرازی “Haufez (the Poet) of Shiraz”; زنان بغدادی “the women of Bagdad.” In this case, the accent is placed on the last syllable, that is, upon زن and بغدادی in شیرازی and دی, without the Hamzah (۴) when they are used as Adjectives, as in the above instance : but when such Nouns are used as Substantives, the ۴ (Hamzah) is interposed between the last letter of the Noun (which must have the (۱) زیر under it) and the final ی: and the accent is then placed upon the (۴) Hamzah, in pronouncing the word ; thus, شیرازی “a certain person of Shiraz,” &c.

50. Although this ی, termed یا نسبت, that is, of con-

nection or patronymic, is purely Arabic, yet it is so extensively used in Persian as to render it quite necessary for a beginner to understand the nature of it.

51. This **ي** is sometimes added to a Verbal Noun, to express fitness, suitableness, &c.; as, **گردنی** “fit to be done,” **خوردنی** “fit to eat,” &c.: and sometimes to intimate an event or circumstance; as, **روزی که** “the day *that* or *which*,” &c., **وقتی که** “the time *when*”; meaning, *in both places*, to describe some event or circumstance. It is, in this sense, called the **ي اشارت**, that is, of Intimation.

52. This **ي** has also several other little uses in Persian; but they being either very rare, or purely poetical, I have not thought it necessary to detain the reader in order to explain them.

#### OF PRONOUNS.

53. The Persian Pronouns have also two Numbers, Singular and Plural; and there is no difference of Gender, except in the Third Persons of irrational and inanimate things. The Pronouns belonging to these two are the same, and may also be used for rational beings; but such as are peculiar to the latter should not be used for any other.

The following are the separate Personal Pronouns:

| SINGULAR.                | PLURAL.              |
|--------------------------|----------------------|
| <b>من</b> “I.”           | <b>ما</b> “We.”      |
| <b>تو</b> “Thou.”        | <b>شما</b> “You.”    |
| <b>او</b> “He” or “She.” | <b>ایشان</b> “They.” |
| <b>وی</b> “He” or “She.” | —                    |
| <b>آن</b> “It.”          | <b>آنها</b> “They.”  |

54. These are declined as any other Nouns; except that the letter **ن** in the First Person, and the letter **و**, in the Second Person Singular, are left out when the Particle **ل** is added to the Pronoun: and in the Third Person of both numbers, in the Dative Case, the letter **و** may also be interposed between the Particle **ب** and the first **ا**, which in some instances is altogether omitted; as will be seen in the following examples:

| SINGULAR. |       |        |                          |                           |
|-----------|-------|--------|--------------------------|---------------------------|
| N. & G.   | من    | تو     | او or وی او              | آن                        |
| D.        | پمن   | پتو    | پوی او, پدو او یاو       | پدان or بان               |
| Ac.       | مرا   | تر     | پرها او را or پرها او را | آنرا                      |
| Ab.       | ازمن  | ازتو   | ازلو از روی              | از آن                     |
| V.        | ای من | ای تو  | ای او ای او              | ای آن                     |
| PLURAL.   |       |        |                          |                           |
| N. & G.   | ما    | شما    | ایشان                    | آنان or آنها              |
| D.        | پما   | پشما   | پدیشان or پایشان         | پدانان or بدانها or بانها |
| Ac.       | مارا  | شمارا  | ایشان را                 | آنان را or آنها را        |
| Ab.       | ازما  | ازشما  | ازایشان                  | از آنان                   |
| V.        | ای ما | ای شما | ای ایشان                 | ای آنان                   |

55. The RECIPROCAL PRONOUN **خود** "self" or "own," applicable to *persons* of both sexes, as well as to *things*, may be declined in the same manner: it may also be added to the Personal Pronouns, in all the Cases, for the sake of emphasis; as,

| SINGULAR.    |             | PLURAL.   |
|--------------|-------------|-----------|
| من خود       |             | ما خود    |
| تو خود       |             | شما خود   |
| او or وی خود |             | ایشان خود |
| آن خود       | or آنان خود | آنها      |

56. The POSSESSIVE PRONOUNS may be rendered in two ways in Persian ;—by declining a Noun before the Nominate Cases of all the Personal Pronouns, excepting the Accusative, where the affix را is added to the Pronoun ; or by declining a Noun with the Personal Pronouns constructed as it were thus, ام “My,” آت “Thy,” هش “His,” مان “Our,” تان “Your,” شان “Their.” The ۱ in the three former is omitted, and the Nouns joined only to ت, م, ش, ت, م, excepting when the Noun ends in quiescent ئ ; as will be seen in the following examples : خانه‌آت “My house,” خانه‌آم “Thy house,” &c.

| SINGULAR.                      | PLURAL.                           |
|--------------------------------|-----------------------------------|
| پدرم or پدرمن “My father.”     | پدرمان or پدرما “Our father.”     |
| پدرتو or پدررت “Thy father.”   | پدرشما or پدرتان “Your father.”   |
| پدروي or پدرلشان “His father.” | پدرشان or پدرلشان “Their father.” |

To which, also, the Reciprocal Pronoun may be added ; thus :

|                                       |                                  |
|---------------------------------------|----------------------------------|
| كتاب خودم “My own book.”              | كتاب خودش “His own book.”        |
| كتاب خودت “Thine own book.”           | كتاب خودمان &c. &c.              |
| كتابهای خودم “My own books.”          | كتابهای خودمان “Our own books.”  |
| دوستم or دوستت من “My friend.”        | دوست خودم “My own friend.”       |
| برادرت or براذرتو “Thy brother.”      | برادر خودت “Thine own brother.”  |
| اسبش or اسب او “His horse.”           | اسب خودش “His own horse.”        |
| باغهايم or باغهاي من “My gardens.”    | باغهاي خودم “My own gardens.”    |
| شترهاي شما or شترهاتان “Your camels.” | شترهای خودتان “Your own camels,” |
| &c. &c. &c.                           |                                  |

57. The three Pronouns may also be used together; thus:

| SINGULAR.                  | PLURAL.                          |
|----------------------------|----------------------------------|
| من خودم "I, myself."       | ما خودمان "We, ourselves."       |
| تُخُودَتْ "Thou, thyself." | شُما خودتَانْ "You, yourselves." |
| أُخُودَشْ "He, himself."   | ایشان خودشان "They, themselves." |

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58. OF DEMONSTRATIVE PRONOUNS.

The following are the Demonstrative Pronouns.

این "This" (rational, or otherwise).	آن "That" (rational, or otherwise).
اینها "These" (rational, or otherwise).	آنها "Those" (rational, or otherwise).
اینان "These" (rational beings only).	آنان "These" (rational beings only).

59. These Pronouns may also be declined like any other of the preceding kinds, and with or without the Reciprocal or Possessive Pronouns, or with the Reciprocals alone; as,

EXAMPLES.	
SINGULAR.	PLURAL.
این خود This, him, her, or it—self.	اینان خود or اینها &c. } These, themselves, &c.
بِدین خود To this, him, her, or it—self.	بِاینان خود or بِدینها &c. } To these, themselves, &c.
ازین خود From this, him, her, or it—self.	ازاینان خود or ازاینها &c. } From these, themselves, &c.
این خودش This, him, her, or it—self.	اینان خودشان or اینها &c. } These, themselves, &c.

SINGULAR.

این خودش را This, him, her, or it—self.

ازین خودش From this, him, her, or it—self.

آن خود That, him, her, or it—self.

بِدان خود
or بِان خود To that, him, her, or it—self.

ازآن خود From that, him, her, or it—self.

آن خودش That, him, her, or it—self.

آن خودش را That, him, her, or it—self.

ازآن خودش From that, him, her, or it—self.

PLURAL.	
اینان خودشانرا	These, themselves. or اینها &c.
ازایننان خودشان	
آنان خود	Those, themselves. or آنها &c.
بِانان خود or بِدانها &c.	
ازآنان خود.	From those, themselves. or ازآنها &c.
آنان خودشان	
آنان خودشانرا	Those, themselves. or آنها &c.
ازآنان خودشان	

60. When ^{اين} “This” is prefixed to a Noun, so as to form one word altogether, it is sometimes changed into ^ه ; as, ^{امروز} “This day,” ^{امشب} “This night,” ^{امسال} “This year,” &c. I do not, however, recollect any other instance in which ^{اين} is so changed ; and I rather believe that these are the only instances that could be cited.

61. OF RELATIVE PRONOUNS.

The Relative Pronouns are two, in Persian: که "Who," relating to Persons more particularly, but sometimes to Animals, and to Things also; and که "Which," relates exclusively to Things. They may be declined with any one, or all, of the Personal, Possessive, Demonstrative, and Reciprocal Pronouns; thus:

[N. B. It is superfluous to observe, that, to make sense of these Examples, a *Verb* must be added.]

SINGULAR.	PLURAL.
من که خودم I, who, myself.	ما که خودمان We, who, ourselves.
تُوكه خودت Thou, who, thyself.	شما که خودتان You, who, yourselves.
او که خودش He (or she) who, himself — self (or herself).	ایشان که خودشان They, who, themselves.
پدر من که My father, who &c.	
پدر من که خودش My father, who, himself &c.	
پدر تُوكه خودرا Thy father, who — himself &c.	
پدر او که خودش را His (or her) father, who — himself &c.	
برادر من که بخود My brother, who — to himself &c.	
خواهر ت که بخودش Thy sister, who — to herself &c.	
مادرش که بمن His mother, who — to me &c.	
دوست تورا که آزمون Thy friend, whom — from me &c.	
کتاب من که با خود My book, which — to he himself &c.	

خانه که از پدر خودم The house, which, — from my own father &c.
 آن اسب که از برادرم خودش That horse, which, from my brother himself &c.
 آسبها که بخودتان The horses, which, — to yourselves &c.
 کتابها که از خودمان The books, which, — from ourselves &c.
 &c. &c.

INANIMATE THINGS.

آنچه بدُخُود That, which, — to himself &c.
 آنچه بایشان خودشان That, which, — to themselves &c.
 آنچه ماخودمان از تو That, which, we ourselves — from thee &c.
 آنچه شما خودآزو That, which, you yourselves — from him &c.
 آنچه ایشان خودشان بمن That, which, they themselves — to me &c.
 آنچه پدرم خودش بوی That, which, my father himself — to him &c.
 آنچه برادرانت خودآیشان That, which, thy brothers themselves — from them &c.
 آنچه خود از خانه پدر خودش That, which he, — from the house of his own father &c.

62. When the Relative Pronoun که comes after an Indefinite Noun, the Noun, although it may have the Indefinite Particle ی, still will become Definite; as, "پادشاهی" "A certain king," "پادشاهی که" "That king, who," "مردی" "A certain man," "مردی که" "The man, who," "چیزی" "Any thing," "چیزی که" "The thing, which": and the same in the Plural, &c.

63. OF INTERROGATIVE PRONOUNS.

The Pronouns **که** and **چه** may also be used Interrogatively ; as, "Who?" and "What?" In the Oblique Cases of these Pronouns, however, the final **س** is absorbed before the syllable **ل** ; as, **کِرَاه** "Whom?" "To whom?" or "Who for?" and **چِرَاه** "Why?" or "What for?" And in the former of these, the **س** may be changed into **ی** also ; as, **کِی** "Who," for persons only : and when reference is made to more than one object, the Pronouns **کُدامِین** or **کُدام** must be used ; as, **کُدامِ رَاه** "Which man?" "Which woman?" **کُدامِ مَرْد** "Which road?" "Which house?" In all these instances, the meaning is "which" particular *one*, out of *many* things of the same kind.

64. The Interrogative Pronouns may be used along with the others ; as follows :

[N.B. An Interrogative sentence can hardly be rendered perfect without a Verb ; but as the beginner is supposed to be, as yet, unacquainted with the Persian Verbs, a vacant place is left, thus —, where the Verb ought to come, in all the following sentences : the corresponding places in the English, however, are supplied with Verbs, printed in *Italics.*.]

کی — آن مَرِد که خُود ش Who *was* that man who himself &c.?

تو از که این اسْبُرَا — Of whom didst thou *purchase* this horse?

شما چرا امْرُوز بخانَه من Why did you *to-day come* to my house?

تُو خُودا زَكِي بِهُنْتَر — Thou thyself, than whom better art thou?

أَيْشَانْ آزْمَاجِه — What do they *wish* from us?

كُدَامْ آزْبِرَادَرَانْتَرَا — Which of thy brothers *did he beat*?

كِرَا خُودْ بَخَانَهْ مَن — Whom didst thyself *bring* to my house?

تُو آزْبِرَادَرَشْ چِه — What *didst* thou *ask* of her brother?

أَيْنَهَارَا تُو خُودَازِكَه — Of whom didst thou *learn* these things?

كِه — آن مَرْدِكَه أَيْنَ رَا — Who *was* the man who *did* this?

بِهُنْتَر آزْيَنْهَا كَدَام — Which *is* better than these?

أَيْنَ گُلَرَادَرَزَبَانِ فَارْسِي چِه — What *do they call* this flower in the Persian tongue?

آن رَنْ چَرَخُودَشْ بِتُو — Why *did not* that woman herself *say* to thee?

پِدَرَتْ آزْكِي بِهُنْتَر — Than whom *is* thy father better?

آزْشَهَرَهَايِ فَرَنْگْ كَدَام بُزْگَنْتَر — Of the cities of Europe, which *is* the larger?

مَن خُودَازِكَه كَمَتَر — Less than whom *am I* myself?

چِه — آن كِه تُو خُودَازَو — What *was* that which thou thyself *didst take* from him?

كَدَامْ رَاهِ بِلَندَنْ نَزْدِي كَتَر — Which road *is* nearer to London?

مَرْدِي كَه شَهَارَا — كِي — The man who *saw* you, who *was* he?

أَسْبَهَهَايِ مَارَا كَه بِيرُون — Who *took* out our horses?

دَرَخَانَهْ خُودَتْ چِه — In thine own house what *wast thou doing*?

كَدَام يَلْكُ آزْأَيْنِ كِتابُهَا كِتابِ تُو — Which of these books *is* thy book?

65. The English Pronouns "Whosoever," "Whatsoever," &c., are thus expressed in Persian :

هُر کِه	Whosoever.	هُر چیز	"Every thing," or "Whatsoever thing."
هُر چِه	Whatsoever.	هُر کَسْ	"Every body."
هُر کَدَامْ	Whichsoever.	هُر جا	"Every place."
هُر وَقْتْ	Whenssoever.	هُر رُوزْ	"Every day."
هُر کِجا or هُر جا	Wheresoever.	هُر شَبْ	"Every night."
بِهِرَّ حَالْ	"However," or "In whatever manner."	هُر دُوْ	"Both."
		هُر یَكْ	"Each."
		هُمَّةْ	"All."

OF THE PERSIAN VERBS.

66. Before discussing the subject of the Persian Verbs fully, the student will do well to learn by heart the Personal Terminations. No Persian Verb or Participle, of any kind, whether Active or Passive, can be formed without them; inasmuch as by them alone the Numbers and the Persons of all the Verbs and Participles are decided. These Personal Terminations (as the name itself denotes) uniformly appear at the end of the word, and are six in number; three for the Singular, and three for the Plural; thus :

SINGULAR.	PLURAL.
آمْ "Am."	ایم "Are."
بُیْ "Art."	اید "Are."
آسْتْ "Is."	آند "Are."

67. In composition, however, the first letter in every one of these is omitted (except when the words ends in quiescent *s*), and the word prefixed to the remaining portion; viz. to ند, يد, يم, ست, ي, م.

68. The Termination, Third Person Singular, ست is omitted in the Imperfect, the Pluperfect, and the Simple-Preterite Tenses; and it is changed into *s* in the Future, the Aorist, and the Present Tense, as well as in the Imperative Mood; as will be presently seen, in conjugating the Verbs.

69. Let us first join these Terminations to the Personal Pronouns; thus :

SINGULAR.	PLURAL.
مَنْمُ "I am."	مَانِمْ "We are."
تُونِي "Thou art."	شُمَانِيدْ "You are."
أُوستْ "He (or she) is."	أُيشَانِندْ "They are."

70. They may also be joined to any Abstract Noun; such, for instance, as هستي "existence," شادي "gladness," دليري "boldness," &c. In such cases, the final ي is always dropped; and the remaining part, which then becomes an Adjective, only, as هست "existent," شاد "glad," دلير "bold," is prefixed to the Personal Terminations; thus :

* It is a mistake to suppose this to be the Present Tense of the Auxiliary Verb "To be," which in Persian is بودن, i.e. "To be" in a certain condition, manner, mood, place, &c.; and not هستن, erroneously supposed to be the Infinitive, a word which does not exist in the Persian language.

SINGULAR.	PLURAL.
هستم I exist.	هستیم We exist.
هستی Thou existest.	هستید You exist.
هست He (or she) exists.	هستند They exist.
شادم I am glad.	شادیم We are glad.
شادی Thou art glad.	شادید You are glad.
*شادَست *He (or she) is glad.	شادَند They are glad.
دلیرم I am bold.	دلیریم We are bold.
دلیری Thou art bold.	دلیرید You are bold.
دلیرَست He (or she) is bold.	دلیرَاند They are bold.

71. All the Persian Verbs are to be considered, in their origin, as so many abstract terms, denoting certain acts or states of things ; but the manner in which the act is performed, the time of performance, the agent or person who performed it, and the object of it, are all determined by certain Auxiliaries added to these abstract terms ; or by certain modifications which they must undergo, before they can express their own meanings exactly and definitively. It is necessary, therefore, for a beginner to understand the

* What has been stated with regard to the Third Person Singular of the Personal Termination ^{است} ^{آست}, viz. to be left out altogether in some Tenses, does not apply to these kinds of Adjectives. And the ^ا in the Pronouns ^{آست} ^{آند}, in many instances of composition, may be omitted.

nature of these Auxiliaries well, before he attempts to go any further in learning the Verbs.

72. Some of these Auxiliaries are in themselves a species of Verbs, and are called “Auxiliary Verbs”; of some of which the following are the Infinitives, or Verbal Nouns: بُدْن “To be,” شُدْن “To become,” داشْتَن “To have,” کرْدَن “To do,” خواستَن “To will,” &c.; and these are the Auxiliary Verbs chiefly employed in conjugating other Persian Verbs, Active or Passive.

73. The Persian Verbs have but one conjugation; and the Infinitives always end in *ن*. The antecedent letter of them, invariably, is either a *د* *dā*, or a *ت* *tā*, enunciated with a (‘) *jj*; as shewn in the Infinitives of the Auxiliary Verbs already cited.

73. With regard to the formation of the different Tenses of Persian Verbs, attempts have been made by some ingenuous writers to lay down certain rules by which to deduce all the Tenses of a Verb from the Infinitive.

Recourse has been had, therefore, to various complicated systems of classification; which, in their turns, have given birth to so many exceptions, as to make the *Irregulars* almost as numerous as the Regular Verbs; to the great discouragement of the beginners of a new language, who, in consequence, may, at the very outset, despair of ever acquiring a competent knowledge of one of the most essential parts of his task; namely, the conjugation of a Verb.

This unnecessary obstruction seems to have been caused by a desire to imitate the Arabian Grammarians; who, according to the genius of the Arabic language, which

admits of such an arrangement, denominate the Infinitive *مصدر*, or source whence all Tenses and Moods flow.

The great beauty of the Persian language is its extreme simplicity, and the admirable facility with which the different Parts of Speech can be combined and understood.

74. The reader is therefore requested to observe, that in the Persian language there are *two sources*, from which the different Moods and Tenses of a Verb are derived; viz. the Infinitive, and the Imperative or Aorist. From the former, the Preterites, the Past Participle, and the Future Tense of a Verb are deduced; and from the latter, the Present Tense, the Aorist, the Participle Active, and the Participle Present.

75. It is always easy to recognise the Infinitives, by the final *ن*, in the manner already described: and, as an additional aid, I subjoin a Table, where almost all the Imperatives will be found alphabetically arranged.* The reader will have only to look for any Infinitive that he wishes, and he will find the Imperative directly opposite to the same.

AUXILIARY VERBS.

76. Now, we begin by conjugating the AUXILIARY VERBS.

First: *بود* “*Being.*”

INFINITIVE.

بودن “*To be.*”

IMPERATIVE.

باش “*Be thou.*”

By rejecting the last syllable of the Infinitive, the Third Person Singular of the Simple Preterite is obtained, and the remaining Persons of the same Tense are formed by adding the Personal Terminations to the word so obtained †; thus:

* See the Index.

† See the Personal Terminations, p. 43.

INDICATIVE MOOD.

SIMPLE PTERERITE.

SINGULAR.

بُودم I was.

بُودی Thou wast.

بُود He (or she) was.

PLURAL.

بُودیم We were.

بُودیت You (or ye) were.

بُودند They were.

77. The COMPOUND PTERERITE is formed by adding the quiescent *س* to the Simple Preterite; as, from بُود, بُوده.

بُوده آم I have been.	بُوده ایم We have been.
بُوده اید Thou hast been.	بُوده اید You have been.
بُوده آست He (or she) has been.	بُوده آند They have been.

78. The PTERERITE IMPERFECT is formed by prefixing می to the Simple Preterite; as, from بُود, بُوده.

میبُودم I used to be.	میبُودیم We used to be.
میبُودی Thou usedst to be.	میبُودید You used to be.
میبُود He (or she) used to be.	میبُودند They used to be.

79. This Verb has no Pluperfect Tense. In other Verbs, this Tense is formed by prefixing the Compound Preterite to the different Persons of the Auxiliary بُون; and if this Verb had a Pluperfect Tense, it would likewise be formed by prefixing بُونه, which is the Compound Preterite of the Verb we are now conjugating, to the Persons of the Simple

Preterite of the Auxiliary ; and the Tense would then be as follows :—

SINGULAR.	PLURAL.
بُوده بُودم I had been.	بُوده بُودیم We had been.
بُوده بُودی Thou hadst been.	بُوده بُودید You had been.
بُوده بُود He (or she) had been.	بُوده بُودند They had been.

80. The PAST PARTICIPLE is always the same in form as the Compound Preterite ; which, in this Verb, is بُود.

81. The FUTURE TENSE is formed by prefixing the different Persons of the Aorist of the Auxiliary Verb خواستن to the Simple Preterite of the Verb ; thus :

خواهم بُود I will or shall be.	خواهیم بُود We will or shall be.
خواهی بُود Thou wilt or shalt be.	خواهید بُود You will or shall be.
خواهد بُود He (or she) shall be.	خواهند بُود They will or shall be.

82. Excepting in Poetical writings, when a syllable often will be found in the way, no Persian Imperative is ever used without prefixing the Particle ب : in which case there will be no difference of form between the Imperative Mood and the Aorist, excepting in the Second Person Singular, when the former has not the Personal Termination ; as, باش or بیباش “ Be thou ” : and the latter has it as usual ; as, باشی or بیباشی “ You be,” or “ You may be.”

83. IMPERATIVE MOOD.

SINGULAR.	PLURAL.
بِبَاشْ or بِبَاشْ ۲ ۲	بِبَاشِيدْ or بَاشِيدْ ۲ ۲

“ Be thou. ” “ Be ye. ”

84. The AORIST is formed from the Contracted Imperative by prefixing the Particle **ب**; as from بِبَاشْ, بِبَاشْ, adding the Terminations.

بِبَاشَمْ I be.	بِبَاشِيمْ We be.
بِبَاشِيْ Thou beest.	بِبَاشِيدْ You be.
بِبَاشَدْ He (or she) be.	بِبَاشَندْ They be.

85. When the Aorist is used as the Subjunctive, the Particle is omitted; thus :

بَاشَمْ I may be. .	بَاشِيمْ We may be.
بَاشِيْ Thou mayst be.	بَاشِيدْ You may be.
بَاشَدْ He (or she) may be.	بَاشَندْ They may be.

86. The PRESENT TENSE is formed by prefixing to the Contracted Imperative the Particle **می**; as, from بِبَاشْ, we have مُبَاشْ or میبَاشْ.

مُبَاشَمْ I am.	میبَاشِيمْ We are.
مُبَاشِيْ Thou art.	میبَاشِيدْ You are.
مُبَاشَدْ He (or she) is.	میبَاشَندْ They are.

87. There are two **PARTICIPLES** in Persian, in the Active Voice—the **PRESENT**, and the **ACTIVE OR SUBSTANTIVE PARTICIPLE**. By the Present Participle is meant, all those Participles which in English end in *-ing*; as, “writing,” “walking,” “speaking,” &c., when the agent, to whom the act is attributed, is, at the moment, performing the action: and by the Active Participle, all those which end in *-er*; as, “writer,” “walker,” “speaker,” &c., when the agent may or may not be at the moment performing the action.

88. The **PRESENT PARTICIPLE** is formed by adding آن to the Contracted Imperative; as from باشُن, باشُن, adding the Personal Terminations.

SINGULAR.	PLURAL.
باشَنْم I am being &c.	باشَنْيْم We are being &c.
باشَنْيَتْ Thou art being &c.	باشَنْيَتْ You are being &c.
باشَنْسْتْ He (or she) is being &c.	باشَنْسْتْ They are being &c.

89. The **ACTIVE OR SUBSTANTIVE PARTICIPLE** is formed by adding آند to the Contracted Imperative; thus:

باشَنْدَه آمُ I am &c.	باشَنْدَه آیْم We are &c.
باشَنْدَه آیْدُ Thou art &c.	باشَنْدَه آیْدُ You are &c.
باشَنْدَه آسْتُ He (or she) is &c.	باشَنْدَه آنْدُ They are &c.

90. The reader will observe, that this Verb بُون “To be” is not quite perfect. Many of the Tenses and Moods which I have here laid down, for example’s sake, are forced, and are not to be met with in the language; such as, the Pluperfect Tense بُوندَه بُوندَم, and the Active and Present Parti-

ciples, ^وبَاشَنْدَه and ^وبَاشَانْ: but, as my object was to lay down for the beginner a model for the conjugation of the Persian Verbs in general, and had begun with one of the most useful of the Auxiliary Verbs, I did not like to break off by pointing out defects in a Verb which, in its nature, cannot possibly be perfect in all the Tenses and Moods; and as it might lead a beginner to suppose that the rules I was laying down for him were imperfect, since exceptions were stated at the very outset. The reader will find, however, the model here laid down for him perfectly applicable to all the Persian Verbs susceptible of the Tenses and Moods of the Active Voice, Indicative Mood.

91. The Verb شُدَن “To become.”

INFINITIVE.

شُدَن

IMPERATIVE.

{ شَوْ “Be thou.” شُويْدَ “Be ye.”

INDICATIVE MOOD.

SIMPLE PTEREITE.

Reject the ^و of the Infinitive, and add the Personal Terminations; thus:

SINGULAR.

شَدَمْ I became.

شَدِيْ Thou becamest.

شَدْ He (or she) became.

PLURAL.

شَدِيمْ We became.

شَدِيدْ You became.

شَدِندْ They became.

92. COMPOUND PTEREITE.

Add the quiescent ^و to the Simple Preterite with the Personal Terminations; thus:

شَدَه آمْ I have become.

شَدَهْ Thou hast become.

شَدَه آسْتْ He (or she) has become.

شَدَه آيْمْ We have become.

شَدَه آيْدْ You have become.

شَدَه آنْدْ They have become.

93. IMPERFECT TENSE.

Prefix the Simple Preterite with می, and add the Personal Terminations; thus:

SINGULAR.	PLURAL.
میشدم I was becoming.	میشیدیم We were becoming.
میشیدی Thou wast becoming.	میشیدید You were becoming.
میشید He (or she) was becoming.	میشیدند They were becoming.

94. PLUPERFECT TENSE.

Put the Compound Preterite before all the Persons of the Simple Preterite of the Verb بودن; i.e. before بود.

شده بودم I had become.	شده بودیم We had become.
شده بودی Thou hadst become.	شده بودید You had become.
شده بود He (or she) had become.	شده بودند They had become.

95. FUTURE TENSE.

Put the different Persons of the Aorist of the Auxiliary Verb خواستن before the Third Person Singular of the Simple Preterite of the Verb*; thus:

خواهیم شد I will or shall become.	خواهیم شد We will or shall become.
خواهی شد Thou wilt or shalt become.	خواهید شد You will or shall become.
خواهد شد He (or she) will or shall become.	خواهند شد They will or shall become.

* See the following Verb, خواستن "To will," or "To wish."

96. THE AORIST.

Put **ب** before the Imperative; and add the Personal Terminations; thus:

SINGULAR.	PLURAL.
بِشَوْم I may become.	بِشَوْيِم We may become.
بِشَوْيِ Thou mayst become.	بِشَوْيِد You may become.
بِشَوْد He (<i>or</i> she) may become.	بِشَوْنَد They may become.

97. PRESENT TENSE.

Put **می** before the Imperative, and add the Personal Terminations; thus:

میشوم I become.	میشویم We become.
میشوی Thou becomest.	میشوید You become.
میشود He (<i>or</i> she) becomes.	میشوند They become.

98. The PRESENT PARTICIPLE, corresponding in English with "I am becoming," is in Persian wanting in this Verb.

99. THE ACTIVE OR SUBSTANTIVE PARTICIPLE.

Add **آندہ** to the Imperative, with the Personal Terminations; thus:

شَوْنَدَه آم	I am becomer &c.*	شَوْنَدَه ایم	We are becomers &c.
شَوْنَدَه	Thou art becomer &c.	شَوْنَدَه اید	You are becomers &c.
شَوْنَدَه آسْت	He (<i>or</i> he) is becomer.	شَوْنَدَه آند	They are becomers &c.

* This termination is intended to give the Persian model, in which language this form is considered a Participle; though in English it bears the character of a Substantive.

100. The Verb "خواستن" "To Will," or "To Wish."

IMPERATIVE MOOD.

SINGULAR.

خواه Wish thou.

PLURAL.

خواهید Wish ye.

INDICATIVE MOOD.

SIMPLE PAST TENSE.*

خواستم I wished.

خواستی Thou wishedst.

خواست He (or she) wished.

خواستیم We wished.

خواستید You wished.

خواستند They wished.

COMPOUND PAST TENSE.

خواسته‌ام I have wished.

خواسته Thou hast wished.

خواسته‌است He (or she) has wished.

خواسته‌ایم We have wished.

خواسته‌اید You have wished.

خواسته‌اند They have wished.

IMPERFECT TENSE.

میخواستم I was wishing.

میخواستی Thou wast wishing.

میخواست He (or she) was wishing.

میخواستیم We were wishing.

میخواستید You were wishing.

میخواستند They were wishing.

PLUPERFECT TENSE.

خواسته‌بودم I had wished.

خواسته‌بودی Thou hadst wished.

خواسته‌بود He (or she) had wished.

خواسته‌بودیم We had wished.

خواسته‌بودید You had wished.

خواسته‌بودند They had wished.

* See the Rules in Verb بودن p. 49.

PAST PARTICIPLE.

خواسته Wished.

FUTURE TENSE.

SINGULAR.

PLURAL.

خواهیم خواست	I will or shall wish.	خواهیم خواست	We will or shall wish.
خواهی خواست	Thou wilt or shalt wish.	خواهید خواست	You will or shall wish.
خواهد خواست	He (or she) will or shall wish.	خواهند خواست	They will or shall wish.

THE AORIST.

بخواهم I may wish.

بخواهیم We may wish.

بخواهی Thou mayst wish.

بخواهید You may wish.

بخواهد He (or she) may wish.

بخواهند They may wish.

PRESENT TENSE.

میخواهم I wish.

میخواهیم We wish.

میخواهی Thou wishest.

میخواهید You wish.

میخواهد He (or she) wishes.

میخواهند They wish.

PRESENT PARTICIPLE.

خواهانم I am wishing.

خواهانیم We are wishing.

خواهانی Thou art wishing.

خواهانید You are wishing.

خواهانست He (or she) is wishing.

خواهانند They are wishing.

ACTIVE OR SUBSTANTIVE PARTICIPLE.

خواهندہ‌ام I am wisher &c.

خواهندہ‌ایم We are wishers &c.

خواهندہ‌تُ Thou art wisher &c.

خواهندہ‌اید You are wishers &c.

خواهندہ‌است He (or she) is wisher &c.

خواهندہ‌اند They are wishers &c.

101. The Verb "داشتن" "To Have."

IMPERATIVE MOOD.

SINGULAR.	PLURAL.
دار Have thou.	دارید Have you.

INDICATIVE MOOD.

SIMPLE PAST.*

داشتم I had.	داشتمیم We had.
داشتبیی Thou hadst.	داشتبید You had.
داشت He (or she) had.	داشتند They had.

COMPOUND PAST.

داشته‌ام I have had.	داشته‌ایم We have had.
داشته‌بودی Thou hadst had.	داشته‌اید You have had.
داشته‌است He (or she) has had.	داشته‌اند They have had.

PAST IMPERFECT.

میداشتم I was having.	میداشتمیم We were having.
میداشتی Thou wast having.	میداشتید You were having.
میداشت He (or she) was having.	میداشتند They were having.

PAST PLUPERFECT.

داشته‌بودم I had had.	داشته‌بودیم We had had.
داشته‌بودی Thou hadst had.	داشته‌بودید You had had.
داشته‌بود He (or she) had had.	داشته‌بودند They had had.

* See the Auxiliary Verb بودن p. 47.

FUTURE TENSE.

SINGULAR.

PLURAL.

خواهَمْ داشْتُ	I will or shall have.	خواهِيمْ داشْتُ	We will or shall have.
خواهِيْ داشْتُ	Thou wilt or shalt have.	خواهِيمْ داشْتُ	You will or shall have.
خواهَهْ داشْتُ	He (or she) will or shall have.	خواهِنَهْ داشْتُ	They will or shall have.

PAST PARTICIPLE.

داشْتَه

PRESENT TENSE.

مِيدَارَمْ

I have.

مِيدَارِيمْ

We have.

مِيدَارِي

Thou hast.

مِيدَارِيدْ

You have.

مِيدَارَدْ

He (or she) has.

مِيدَارَندْ

They have.

AORIST.

بِدارَمْ

I may have.

بِدارِيمْ

We may have.

بِدارِي

Thou mayst have.

بِدارِيدْ

You may have.

بِدارَدْ

He (or she) may have.

بِدارَندْ

They may have.

PRESENT PARTICIPLE.

دارَانَمْ

I am having.

دارَانِيمْ

We are having.

دارَانِي

Thou art having.

دارَانِيدْ

You are having.

دارَانَسْتُ

He (or she) is having.

دارَانَندْ

They are having.

ACTIVE OR SUBSTANTIVE PARTICIPLE.

دارَنَدَه آمْ

I am haver,

دارَنَدَه آيمْ

We are havers,

دارَنَدَه

Thou art haver,

دارَنَدَه آيدْ

You are havers,

دارَنَدَه آستُ

He (or she) is haver,

دارَنَدَه آندْ

They are havers,

i.e. possessors.

102. گردن “To Do.”

IMPERATIVE MOOD.

SINGULAR.	PLURAL.
کن Do Thou.	کنید Do ye.

INDICATIVE MOOD.

SIMPLE PTERERITE.*

گردم I did.	{	گردیم We did.
گردی Thou didst.		گردید You did.
گرد He (or she) did.		گردند They did.

COMPOUND PTERERITE.

گرده آم I have done.	{	گرده ایم We have done.
گرده Thou hast done.		گرده اید You have done.
گرده آست He (or she) has done.		گرده آند They have done.

IMPERFECT TENSE.

میگردم I was doing.	{	میگردیم We were doing.
میگرددی Thou wast doing.		میگرددید You were doing.
میگردد He (or she) was doing.		میگرددند They were doing.

PTEERITE PLUPERFFCT.

گرده بودم I had done.	{	گرده بودیم We had done.
گرده بودی Thou hadst done.		گرده بودید You had done.
گرده بود He (or she) had done.		گرده بودند They had done.

* See the Auxiliary Verb بودن p. 47.

FUTURE TENSE.

SINGULAR.

خواهَمْ كَرَدْ I will or shall do.

خواهَيْ كَرَدْ Thou wilt or shalt do.

خواهَدْ كَرَدْ He (or she) will or shall do.

PLURAL.

خواهِيمْ كَرَدْ We will or shall do.

خواهِيدْ كَرَدْ You will or shall do.

خواهِندْ كَرَدْ They will or shall do.

PAST PARTICIPLE.

كَرَدَه Having done.

PRESENT TENSE.

مِيَكَنَمْ I do.

مِيَكَنَيْ Thou doest.

مِيَكَنَدْ He (or she) do.

مِيَكَنَتِيمْ We do.

مِيَكَنَتِيدْ You do.

مِيَكَنَتِندْ They do.

AORIST.

بِكْنَمْ I may do.

بِكْنَيْ Thou mayst do.

بِكْنَدْ He (or she) may do.

بِكْنَتِيمْ We may do.

بِكْنَتِيدْ You may do.

بِكْنَتِندْ They may do.

PRESENT PARTICIPLE.

كُنَانَمْ I am doing.

كُنَانَيْ Thou art doing.

كُنَانَستْ He (or she) is doing.

كُنَانَتِيمْ We are doing.

كُنَانَتِيدْ You are doing.

كُنَانَتِندْ They are doing.

ACTIVE OR SUBSTANTIVE PARTICIPLE.

كُنَنَدَه آمْ I am doer.

كُنَنَدَه Thou art doer.

كُنَنَدَه آسْتْ He (or she) is doer.

كُنَنَدَه اِيمْ We are doers.

كُنَنَدَه اِيدْ You are doers.

كُنَنَدَه آندْ They are doers.

OF THE SUBJUNCTIVE AND POTENTIAL MOODS.

103. As neither of these Moods could properly be expressed in Persian without certain particular Auxiliaries or peculiar modes of phraseology, I have reserved the examination of them until I had explained some of the Ordinary and Auxiliary Verbs, and laid down the rules for conjugating them.

104. By SUBJUNCTIVE Mood is meant a thing represented under a condition, motive, wish, supposition &c.; and it is preceded usually by a Conjunction ; as, *اگر* “if”: by an Interjection ; as, *کاش* “Would that!” or “May it be granted!” &c.: or by an Adverb ; as, *اگرچه* “although;” *شاید* “perhaps,” &c. : and it is generally accompanied with another Verb ; as, *اگرچه خواهی او خواهد کرد* “If thou shouldst ask, he (or she) will do it”: *من این را نمیکنم اگرچه او مرا بکشد* “I shall not do this, although he should kill me,” &c.

105. It is not always necessary that the Subjunctive should have the Particle *ب* placed before it. This is only the case in the Aorist of the Subjunctive, as in the two preceding examples.

106. The following will be a model for conjugating any Verb in the Subjunctive Mood, in Persian. There will be only one Tense of each of the Verbs given as a specimen ; but the reader can easily supply the rest, or change the forms according to his own fancy.

SUBJUNCTIVE MOOD.

FOR TIME PAST.

SINGULAR.

Had I been, or If I
had been.

Hadst thou been, or
If thou hadst been.

Had he, she, or it, been.

SUBJUNCTIVE MOOD.

FOR TIME PAST.

PLURAL.

Had we been, or If we
had been.

Had you been, or If
you had been.

Had they been, or If
they had been.

Would that I had ! or
I wish I had been !

Would that thou
hadst been !

Would that he, she, or
it, had been !

Would that we had been !
or I wish we had been !

Would that you had
been !

Would that they had
been !

Although I was or
had been.

Although thou wast
or had been.

Although he, she, or it,
had been.

Although we were or
had been.

Altho' you were &c.

Altho' they were &c.

Perhaps I was or
may have been.

Perhaps thou wast or
mayst have been.

Perhaps he, she, or it,
was or may &c.

Perhaps we were or
may have been.

Perhaps you were &c.

Perhaps they were &c.

107. The Particle می may be placed before all these
Verbs; or the quiescent s added to the end of all of them,
as in the Compound Preterite and Imperfect Tenses; or to
render the Pluperfect Tense in the Subjunctive Mood; as,

If I have wished or desired.	اگرخواسته ام	If we are or have become.	اگرشدہ ایم
Would that, or I wish thou hadst done it!	کاش کردہ بودی	Would that, or I wish you were having!	کاش میداشتید
Altho' he was doing.	اگرچہ میکرد	Altho' they had done.	اگرچہ کردہ بودند
Perhaps I had done.	شاید کردہ بودم	We may have wished.	شاید خواسته بودیم

108. FOR TIME TO COME.

SINGULAR.	PLURAL.
If I should or would wish to do.	اگرخواهم کرد
Thou mayst wish to be.	شاید خواهی بود
Although he, she, or it, would become.	اگرچه خواهد شد

109. AORIST.

If I should do.	اگرکنم	If we should be.	اگریاشیم
Thou mayst be.	شاید باشی	Perhaps we may wish.	شاید بخواهیم
Although I may or should have been.	اگرچه دارم اگرچه بدارم	Would that, or I wish they may become!	کاش پشوند

110. PRESENT TENSE.

Although I do.	اگرچه میکنم	If they are or should be.	اگر میباشند
If thou doest wish.	اگر میخواهی	Perhaps they may or do wish.	شاید میخواهند
I may perhaps have.	شاید میدارم	Although we do become.	اگرچه میشویم

111. PARTICIPLE PRESENT AND ACTIVE.

Although I am desiring.	اگرچه خواهانم	Perhaps they are having.	شاید دارانند
If he is a possessor.	اگردارنده است	If they are wishers.	اگرخواهندہ اند
Perhaps thou art a wisher.	شاید خواهندہ	Although they are doers.	اگرچه کنانند

112. The power and the uses of these Subjunctives, especially of the Participles, will be better understood in Compounds, when these Verbs &c. perform their proper offices of Auxiliaries : thus, for instance :—

شاید ایشان داد خواهند Perhaps they are *seeking* justice.

اگر او دارند مالست If he is, or should be, the *possessor* of wealth.

اگر چه کشته بشوم Although I may or should be killed.

113. The Potential Mood implies “possibility,” “liberty,” “power,” “will,” or “obligation,” which are expressed in Persian by certain words generally placed before the Verb ; as, توان “possible,” “can,” or “may”; توانست “might,” or “could”; باید “necessary,” “must,” or “shall”; بایست “ought,” or “should.”

114. A Verb may be rendered Potential in various ways : the Past Tenses may be expressed by adding the Personal Terminations to توانست or بایست, and placing them before the Contracted Infinitive of any Verb, with or without prefixing می to either ; as :

می توانستم or توانستم کرد I might or could do, or have done.

می توانستی or توانستی خواست Thou mightest or couldst wish, or have wished.

می توانست or توانست دید He, she, or it, might, or could see, or have seen.

The same with بایست.

115. The Separate Pronouns, in the Nominative Form,

میتوانست **توانست** and **میباشد** **باشد** and, in the Accusative Form, before **باشد** and **میباشد**; as,

IN THE NOMINATIVE FORM.

من **توانستم** or **میتوانستم** or **من توانستمی**
 تو **توانستی** or **میتوانستی** or **تو توانستی**
 او **توانست** or **میتوانست** or **او توانستی**
 ما **توانستیم** or **میتوانستیم** or **ما توانستیمی**
 شها **توانستید** or **میتوانستید** or **شها توانستیدی**
 ایشان **توانستند** or **میتوانستند** or **ایشان توانستندی**

IN THE ACCUSATIVE FORM.

مرا **باشد** or **میباشد** or **مرا باشندی**
 ترا **باشد** or **میباشد** or **ترا باشندی**
 او **باشد** or **میباشد** or **او باشندی**
 مارا **باشد** or **میباشد** or **مارا باشندی**
 شمارا **باشد** or **میباشد** or **شمارا باشندی**
 ایشانرا **باشد** or **میباشد** or **ایشانرا باشندی**

116. The Possessive Pronouns may be added to **باشد** only; as,

باشد or میباشد	باشد or میباشد
باشد or میباشد	باشد or میباشد
باشد or میباشد	باشد or میباشد

If we substitute توانست for توان in all the places, when the latter appears in the preceding examples, and also باید for بایست in the same manner, we shall have all the Aorists and Future Potentials: in these instances, however, we may also substitute sometimes the Aorist Tense of the Verb (which is intended to be made Potential) for the Contracted Infinitive; as,

میتوانم توانم گفت میتوانم توانم بگویم	میتوانم or توانم گفت میتوانم or توانم بگویم	I can, am able, or may speak.
شما توانید میتوانید داشت شما توانید میتوانید بدارید	شما توانید or میتوانید داشت شما توانید or میتوانید بدارید	You can, are able, or may have.

When no Personal Terminations, or Pronouns of any kind, are added, the Verbs are termed Impersonal, لایسم الفاعل; as,

توان دید	One could, or, it is possible to, see.
میتوان خواست	It is possible to, or one may, wish.
باید or میباید کرد	One must, or ought to, do.

117. A Verb may be Potential and Subjunctive at the same time; as,

اگر توانم بتوخواهم داد	If I should be able, or if I can, I will give you.
اگرچه میتوانستیم کرد	Although we might have done.
شاید این را از ماتوانند گرفت	Perhaps they can take this from us.
کاش توانستی پدرت را دید	I wish I had been able to see thy father!
امروز اگر میتوانی سوارش	To-day, if thou art able, take a ride.

اگرچه بیمار بودم آمادو سه قدم میتوانستم رفت	Although I was sick, yet I could have gone two or three steps.
کاشکی هرگز ماراندیده بودند تاجیین نمیتوانستند کرد	Would that they had never seen us, so that they might not be able to do thus!
ازمن نشنیدی اگرچه هزار بار بتوکنتم که هرگز آن را نمیتوانی دید	Thou wouldst not hear it from me, although I told thee a thousand times that thou couldst never see that.

OPTATIVE MOOD.

118. In Persian, when a person wishes another either good or bad luck, or when he blesses or curses, he interposes the letter Alĕf (ا) between the penultimate and final letter of the Third Person Singular of the Aorist, chiefly of one of the following Verbs; viz. "کردن" "To do"; "شدن" "To become"; "دادن" "To cause to become"; "گردانیدن" "To give"; and "بودن" "To be": thus, گرداند, شود, and بود become گرداناد, شواد, or باد, دهاد, and دهاد, or باد; and they are then thus joined to a sentence, or a phrase.

EXAMPLES:

عمرت دراز باد May your life be long!

خدا ترا روزی دهاد My God give thee fortune!

رحمت حق برآویاد May the mercy of God be upon him or her!

خدا دلش را شاد گرداناد May God make his, or her, heart rejoice!

طالع ویرام دکناد May good luck assist him, or her!

بختش برگشته شواد May his, or her, fortune be reversed!

دل دُوستاتِن خُوش بادْ May the hearts of your friends be delighted!

خانه دُشمنانِمان خَرَاب شَوَادْ May the abodes of our enemies be desolate!

خُدا ایشان را خَیر دهادْ May Heaven grant them blessings!

آرگردشِ رُوزگارِتَان آسیب مَبَادْ May you never receive harm from the revolutions of fate!

خُدا شَهارا عَافیت دهادْ May God give you good health!

بخت مَارا مَدْکنادْ May good fortune help us!

119. It is by no means necessary, however, that these forms of the Verbs should always be employed in expressions of this kind: the Aorist alone, without any alteration or addition, may be, and is much more frequently, used optatively: indeed, except in Poetry, and on occasions of particular formality, it is rather pedantic to say بادْ, دهادْ, شَوَادْ &c.; and the Persians generally employ باشدْ, دهندْ, کندْ, گردانندْ, &c.; the context being of itself quite sufficient to shew that it is used in an optative sense.

OF NEGATIVE VERBS.

120. The formation of these Verbs is very simple. The letter ن, put before any Tense, Mood, or Person of a Verb, makes the same Negative; excepting the Imperative, to which the letter م must be prefixed; as,

نگفتن "Not to Speak."

IMPERATIVE MOOD.

مگوئی Speak not thou. مگوئید Speak not ye.

نَكْفَتَمْ I spoke not.

نَكْفَتَهْ Thou hast not spoken.

نَمِيَّغَتْ He, or she, was not speaking.

نَكْفَتَهْ بُودِيمْ We had not spoken.

خَواهِيدَدْكَتْ You will not speak.

نَمِيَّغَوَيَندْ They do not speak.

&c. &c. &c.

OF THE PASSIVE VOICE.

121. In the whole range of Persian Grammar (easy and simple as it is), there is no part perhaps so easy and simple as the formation of the Passive Verbs. The student has only to place the Past Participle of any Active Verb (which Past Participle is to be formed, as already stated, by changing the ن of the Infinitive into ة) before the different Tenses and Moods throughout the Auxiliary Verb شدن "To become."* For instance: let us take پُرسیده, the Past Participle of the Verb پُرسیدن "To ask," and place it, first of all, before the Infinitive of the Auxiliary, and we shall obtain the Compound Infinitive پُرسیده شدن "To be, or to become, asked";—next, before the Imperative, and we shall have پُرسیده شو "Be thou asked," پُرسیده شوید "Be ye asked."

INDICATIVE MOOD.

SIMPLE PREDERITE.

SINGULAR.

پُرسیده شدم I was asked.

پُرسیده شدی Thou wast asked.

پُرسیده شد He (or she) was asked.

PLURAL.

پُرسیده شدیم We were asked.

پُرسیده شدید You were asked.

پُرسیده شدند They were asked.

* See the Auxiliary Verb شدن, p. 52.

COMPOUND PREDERITE.

SINGULAR.

PLURAL.

پرسیده شده‌ام	I have been asked.	پرسیده شده‌ایم	We have been asked.
پرسیده شده‌شی	Thou hast been asked.	پرسیده شده‌اید	You have been asked.
پرسیده شده‌است	He (or she) has been asked.	پرسیده شده‌اند	They have been asked.

PREDERITE IMPERFECT.

پرسیده می‌شدم	I was being asked.	پرسیده می‌شدیم	We were being asked.
پرسیده می‌شدی	Thou was being asked.	پرسیده می‌شدید	You were being asked.
پرسیده می‌شدند	He (or she) was being asked.	پرسیده می‌شدند	They were being asked.

PREDERITE PLUPERFECT.

پرسیده شده بودم	I had been asked.	پرسیده شده بودیم	We had been asked.
پرسیده شده بودی	Thou hadst been asked.	پرسیده شده بودید	You had been asked.
پرسیده شده بودند	He (or she) had been asked.	پرسیده شده بودند	They had been asked.

FUTURE TENSE.

پرسیده خواهیم شد	I will or shall be asked.	پرسیده خواهیم شد	We will or shall be asked.
پرسیده خواهی شد	Thou wilt or shalt be asked.	پرسیده خواهید شد	You will or shall be asked.
پرسیده خواهند شد	He or she will or shall be asked.	پرسیده خواهند شد	They will or shall be asked.

PRESENT TENSE.

پرسیده می‌شوم	I am being asked.	پرسیده می‌شویم	We are being asked.
پرسیده می‌شوی	Thou art being asked.	پرسیده می‌شوید	You are being asked.
پرسیده می‌شوند	He (or she) is being asked.	پرسیده می‌شونند	They are being asked.

AORIST.

SINGULAR.

پرسیده بشوم I may be asked.

پرسیده بشوي Thou mayst be asked.

پرسیده بشود He (or she) may be asked.

PLURAL.

پرسیده بشويم We may be asked.

پرسیده بشوي You may be asked.

پرسیده بشوند They may be asked.

SUBJUNCTIVE MOOD.

With اگر ^{اگرچه}, شاید ^{کاش} and کاشکی ^{کاش}; and also with or without می.

I may have been asked. پرسیده شده باشيم We may have been asked.

Thou mayst have been asked. پرسیده شده باشيد You may have been asked.

He (or she) may have been asked. پرسیده شده باشند They may have been asked.

POTENTIAL MOOD.

With توانست ^{باشد}, باید ^{توان} or توانست ^{باشد}; and also with or without می.

I can or could be asked. پرسیده توانم شد We can or could be asked.

Thou canst or couldst be asked. پرسیده توانی شد You can or could be asked.

He (or she) can or could be asked. پرسیده توانند شد They can or could be asked.

All other forms of Subjunctives and Potentials can now easily be imagined by the student himself.

OF CAUSAL VERBS.

122. Besides the Transitive (فعل متعدي) and Intransitive (فعل لازم) Verbs, there is also in Persian a species of Derivative Verbs (فعل مشتق), which may be termed "Causal," as the agent is forced (as it were) or caused by others to perform the action. In English, such meanings are expressed by two Verbs ; as, "I *made* him *bring* it"; "He *caused* me to *give* it up," &c. In Persian, generally, though not always, they are expressed by a single Verb ; which is derived from the Present Participle of the Primitive Verb denoting the action.

The Second Person Plural of the Present Participle of the Primitive Verb is, then, the root from which all the Past Tenses, the Past Participle, and the Future Tense of the Causal Verb are derived ; and the Present Participle itself of the Primitive Verb (without a Person) is the other root from which the Participle Active, the Present Tense, and the Aorist, are formed :—the first, with the final *ن* attached to it, is the Infinitive ; and the second, the Imperative : and from these two, in the same manner as has already been stated with reference to other Verbs,* the reader will proceed to form the rest ; thus :

ترسیدن "To fear."

IMPERATIVE MOOD.

ترس Fear thou.

The Present Participle, as we have said, is formed from the Imperative, by adding *ان* ; thus : ترسان "Fearing";

* See the Rules for Conjugating a Verb, p. 47.

ترسانت ^۲ “I am fearing”; ترسانی ^۲ “Thou art fearing”; ترسانیست ^۲ “He, or she, is fearing”; ترسانیم ^۲ “We are fearing”; ترسانید ^۲ “You are fearing.” This last word, by adding the final ن, becomes the Infinitive of the Causal Verb ترسانیدن ^۲ “To cause another to fear” or “to frighten,” &c.; ترسان ^۲ “Frighten thou,” is the Imperative.



INFINITIVE.

ترسانیدن ^۲ “To frighten.”

IMPERATIVE MOOD.

SINGULAR.
ترسان ^۲ Frighten thou.

PLURAL.
ترسانید ^۲ Frighten ye.

INDICATIVE MOOD.

SIMPLE PTERERITE.

ترسانیدم ^۲ I frightened.	{	ترسانیدیم ^۲ We frightened.
ترسانیدی ^۲ Thou frightenedst.		ترسانیدید ^۲ You frightened.
ترسانید ^۲ He (or she) frightened.		ترسانیدند ^۲ They frightened.

COMPOUND PTERERITE.

ترسانیده ام ^۲ I have frightened.	{	ترسانیده ایم ^۲ We have frightened.
ترسانیده ا ^۲ Thou hast frightened.		ترسانیده اید ^۲ You have frightened.
ترسانیده است ^۲ He (or she) has frightened.		ترسانیده آند ^۲ They have frightened.

PTEERITE IMPERFECT.

میترسانیدم ^۲ I was frightening.	{	میترسانیدیم ^۲ We were frightening.
میترسانیدی ^۲ Thou wast frightening.		میترسانیدید ^۲ You were frightening.
میترسانید ^۲ He (or she) was frightening.		میترسانیدند ^۲ They were frightening.

PREFERITE PLUPERFECT.

SINGULAR.

PLURAL.

ترسانیده بودم	I had frightened.	ترسانیده بودیم	We had frightened.
ترسانیده بودی	Thou hadst frightened.	ترسانیده بودید	You had frightened.
ترسانیده بود	He (or she) had frightened.	ترسانیده بودند	They had frightened.

PAST PARTICIPLE.

ترسانیده Being, or having been, frightened.

PRESENT TENSE.

میترسانم	I am frightening.	میترسانیم	We are frightening.
میترسانی	Thou art frightening.	میترسانید	You are frightening.
میترساند	He (or she) is frightening.	میترسانند	They are frightening.

AORIST.

میترسانم	I may frighten.	میترسانیم	We may frighten.
میترسانی	Thou mayst frighten.	میترسانید	You may frighten.
میترساند	He (or she) may frighten.	میترسانند	They may frighten.

PARTICIPLE ACTIVE.

ترساننده‌ام	I am frightener.	ترساننده‌ایم	We are frighteners.
ترساننده	Thou art frightener.	ترساننده‌اید	You are frighteners.
ترساننده‌است	He (or she) is frightener.	ترساننده‌اند	They are frighteners.

Causal Verbs have no Present or Substantive Participles.

The Causal Verb, from **دویدن** "To run."

INFINITIVE.

دوانیدن To urge, or To cause to run.

IMPERATIVE MOOD.

SINGULAR.

PLURAL.

دوان Cause thou to run. { **دوانید** Cause ye to run.

SUBJUNCTIVE MOOD.

SIMPLE PAST.

SINGULAR.

اگر او مراد وانید If he, or she, made me run.

اگر او تراد وانید If he, or she, made thee run.

اگر او اوراد وانید If he, or she, made him, or her, run.

PLURAL.

اگر ایشان مرا دوانیدند If they made us run.

اگر ایشان شما را دوانیدند If they made you run.

اگر ایشان ایشان را دوانیدند If they made them run.

COMPOUND PAST.

SINGULAR.

شاید من اوراد وانیده ام Perhaps I have made him, or her, run.

شاید تو اوراد وانیده Perhaps thou hast made him, or her, run.

شاید اوی اوراد وانیده است Perhaps he, or she, has made him, or her, run.

PLURAL.

شاید ایشان مراد وانیده اند Perhaps they have made me run.

شاید ایشان توراد وانیده اند Perhaps they have made thee run.

شاید ایشان اوراد وانیده اند Perhaps they have made him, or her, run.

PREFERITE IMPERFECT.

SINGULAR.

اگرچه مَرَأْمِيدَ وَانِيدُ Although he, or she, was urging me to run.

اگرچه تَرَأْمِيدَ وَانِيدُ Although he, or she, was urging thee to run.

اگرچه اُرَأْمِيدَ وَانِيدُ Although he, or she, was urging him, or her, to run.

PLURAL.

اگرچه مَارَأْمِيدَ وَانِيدَندُ Although they were urging us to run.

اگرچه شَمَارَأْمِيدَ وَانِيدَندُ Although they were urging you to run.

اگرچه اِيشَانَرَأْمِيدَ وَانِيدَندُ Although they were urging them to run.

PREFERITE PLUPERFECT.

SINGULAR.

کاشْ تُرَادَ وَانِيدَه بُودَمْ I wish I had made thee run.

کاشْ شُمَارَادَ وَانِيدَه بُودَمْ I wish I had made you run.

کاشْ اِيشَانَرَادَ وَانِيدَه بُودَمْ I wish I had made them run.

PLURAL.

کاشْ تُرَادَ وَانِيدَه بُودَندُ I wish they had made thee run.

کاشْ شُمَارَادَ وَانِيدَه بُودَندُ I wish they had made you run.

کاشْ اِيشَانَرَادَ وَانِيدَه بُودَندُ I wish they had made them run.

FUTURE TENSE.

SINGULAR.

شَایِدْ خواهَمْ تُرَادَوَانِيدُ Perhaps I will, or may, make thee run.

شَایِدْ خواهَمْ اُرَادَوَانِيدُ Perhaps I will, or may, make him, or her, run.

شَایِدْ خواهَمْ وَيرَادَوَانِيدُ Perhaps I will, or may, make him, or her, run.

PLURAL.

شاید خواهند مارادوانید Perhaps they will, *or* would, make us run.

شاید خواهند شمارادوانید Perhaps they will, *or* would, make you run.

شاید خواهند ایشان رادوانید Perhaps they will, *or* would, make them run.

PRESENT TENSE.

SINGULAR.

اگر ترا می دانم If I do urge thee to run.

اگر او را می دانم If I do urge him, *or* her, to run.

اگر ویرا می دانم If thou urggest him, *or* her, to run.

PLURAL.

اگر او را می دانیم If we do urge him, *or* her, to run.

اگر ترا می دانیم If we do urge thee to run.

اگر ایشان را می دانیم If we do urge them to run.

AORIST.

SINGULAR.

کاش مرا بده وانی I wish thou wouldst make me run.

کاش او را بده وانی I wish thou wouldst make him *or* her run.

کاش ویرا بده وانی I wish thou wouldst make them run.

PLURAL.

کاش مارا بده وانند I wish they would make us run.

کاش شمارا بده وانند I wish they would make you run.

کاش ایشان را بده وانند I wish they would make them run.

The reader cannot fail to observe, by the foregoing examples, what an infinite variety of Subjunctive Verbs could be formed in Persian, by the aid of the Particles, the Pronouns, and the changing of their positions.

~~~~~  
The Causal Verb, from گَذَشْتَنْ “To pass.”

## INFINITIVE.

گَذَرَانِيدَنْ To cause to pass.

## IMPERATIVE MOOD.

گَذَرَانِيدْ Cause thou to pass. { گَذَرَانِيدْ Cause ye to pass.

## POTENTIAL MOOD.

## SIMPLE PAST.

## SINGULAR.

تَوَانِسْتَمْ اُورَا گَذَرَانِيدْ I could, or might, cause him, or her, to pass.

تَوَانِسْتَيْ اُورَا گَذَرَانِيدْ Thou couldst, or mightst, cause him, or her, to pass.

تَوَانِسْتَ اُورَا گَذَرَانِيدْ He, or she, could, or might, cause him, or her, to pass.

## PLURAL.

تَوَانِسْتِيمْ اِيشَانْ رَا گَذَرَانِيدْ We could, or might, cause them to pass.

تَوَانِسْتِيدْ اِيشَانْ رَا گَذَرَانِيدْ You could, or might, cause them to pass.

تَوَانِسْتِندْ اِيشَانْ رَا گَذَرَانِيدْ They could, or might, cause them to pass.

## IMPERFECT TENSE.

## SINGULAR.

اُورَا مِيَتَوَانِسْتَمْ گَذَرَانِيدْ I could, or might, have caused him, or her, to pass.

اُورَا مِيَتَوَانِسْتَيْ گَذَرَانِيدْ Thou couldst, or mightst, have caused him, or her, to pass.

اُورَا مِيَتَوَانِسْتَ اُورَا مِيَتَوَانِسْتَ گَذَرَانِيدْ He, or she, could, or might, have caused him, or her, to pass.

## PLURAL.

آنها را میتوانستیم گذرانید We could, or might, have caused them to pass.

آنها را میتوانستید گذرانید You could, or might, have caused them to pass.

آنها را میتوانستند گذرانید They could, or might, have caused them to pass.

## PREDERITE IMPERFECT.

## SINGULAR.

اینرا بایسیتم گذرانید I ought to have caused this (thing) to pass.

اینرا بایسیست گذرانید Thou oughtst to have caused this (thing) to pass.

اینرا بایسیش گذرانید He, or she, ought to have caused this (thing) to pass.

## PLURAL.

اینها را بایسیمان گذرانید We ought to have caused these (things) to pass.

اینها را بایسیتان گذرانید You ought to have caused these (things) to pass.

اینها را بایسیشان گذرانید They ought to have caused these (things) to pass.

## PRESENT TENSE.

## SINGULAR.

من ترا میتوانم گذرانید I can cause thee to pass.

تو مرامیتوانی گذرانید Thou canst cause me to pass.

او مارا میتواند گذرانید He, or she, can cause us to pass.

## PLURAL.

ما شما را میتوانیم گذرانید We can cause you to pass.

شما هما را میتوانید گذرانید You can cause us to pass.

ایشان ما و شما را میتوانند They can cause us and you to pass.

گذرانید

## AORIST POTENTIAL.

## SINGULAR.

برادرتْ تواندْ مرا بگذراندْ

Thy brother can, or may, cause me to pass.

برادرمْ تواندْ ترا بگذراندْ

My brother can, or may, cause thee to pass.

برادرشْ تواندْ شمارا بگذراندْ

His, or her, brother can, or may, cause you to pass.

## PLURAL.

ایشانْ توانندْ پدرم را بگذرانندْ

They can cause my father to pass.

ایشانْ توانندْ پدرترا بگذرانندْ

They can cause thy father to pass.

ایشانْ توانندْ پدرش را بگذرانندْ

They can cause his, or her, father to pass.

## FUTURE, SUBJUNCTIVE, AND POTENTIAL.

اگر بتوانمْ ترا خواهم گذرانیدْ

If I can, I will cause thee to pass.

اگر بتوانیْ مرا خواهی گذرانیدْ

If thou couldst, thou wouldst cause me to pass.

اگر بتواندْ مرا خواهد گذرانیدْ

If he or she could, he or she would cause me to pass.

## PRESENT, SUBJUNCTIVE, AND POTENTIAL.

اگرچه میتوانمْ ترا بگذرانمْ

Although I can cause thee to pass.

اگرچه میتوانیْ مرا بگذرانیْ

Although thou canst cause me to pass.

اگرچه میتواندْ اورا بگذراندْ

Although he, or she, can cause him, or her, to pass.

## AORIST, SUBJUNCTIVE, AND POTENTIAL.

شایدْ مارا توانند گذرانیدْ

They may perhaps be able to cause us to pass.

شایدْ شمارا توانند گذرانیدْ

They may perhaps be able to cause you to pass.

شایدْ ایشانرا توانند گذرانیدْ

They may perhaps be able to cause them to pass.

## PRETERITE PLUPERFECT.

کاشْ توانِسته بودم بگذرانمْ I wish I had been able to have caused thee to pass !

کاشْ توانِسته بودی بگذرانیمْ I wish thou hadst been able to have caused me to pass !

کاشْ توانِسته بود بگذراندشْ I wish he, or she, had been able to have caused him, or her, to pass !

## PRESENT TENSE.

ترا گذرانیدن توانم To cause thee to pass, I can.

اُورا گذرانیدن توانی To cause him, or her, to pass, thou canst.

مارا گذرانیدن توانند To cause us to pass they can.

~~~~~

OF INTERROGATIVE VERBS.

123. There is no particular form employed for the purpose of putting a Verb *interrogatively* in Persian. In the English language, in which the general rule for the Affirmative, in ordinary Verbs, is, that they should come after the Nominative, as, “*I did*,” “*You will*,” “*He shall*,” &c., by transposing this order, and putting the Verb before the Nominative, the Verb becomes Interrogative ; as, “*Did I ?*” “*Will you ?*” “*Shall he ?*” But in Persian there are no such forms ; and Interrogatives are differently expressed. A Simple or a Compound Adverb of Interrogation (such as, چرا “Why ?” چون “How ?” مگر “Perhaps ?” کی “When ?” کو “Where ?” کجا “What place ?” &c.*) is very often employed to express the query.

124. The context very often shews the Verb to have been

* See the Index, for Persian Adverbs.

interrogatively put: for instance, if I say to a person in Persian, شما انگلیسی میدانید, “You know English?” if he is a Persian himself, or knows the Persian language, he perceives at once that I am asking him whether he knows the English language or not.

125. The third mode, and by far the most general, of asking a question in Persian, is, that the speaker softens his voice and expresses the Verb in an accent quite peculiar to the occasion, which leaves no doubt on the minds of those who hear him that he is asking a question: this, I believe, may be done, and is perhaps done in all languages, whether there be at the same time any particular form for expressing a Verb *interrogatively* or not. But in Persian, the Interrogation may at the same time be rendered quite complete and decided, by adding یا “or not” (a Disjunctive added to a Negative Particle) to the end of the sentence; thus:

پدر شما آنجارفت یانه “Did your father go there, *or not?*”
شما فارسی میدانید یانه “Do you know [or speak] Persian, *or not?*”
&c. &c.

126. We now proceed to conjugate a Verb Interrogatively with the Adverb چرا “Why?”

INFINITIVE MOOD.

گفتن “To Say,” or “To Speak.”

IMPERATIVE MOOD.

SINGULAR.

گوی “Say thou.”



PLURAL.

گویند “Say ye.”

INDICATIVE MOOD.

SIMPLE PREDERITE.

SINGULAR.

چرا گفتم	Why said I?
چرا گفتی	Why saidst thou?
چرا گفت	Why said he, or she?

PLURAL.

چرا گفتیم	Why said we?
چرا گفتید	Why said you?
چرا گفتهند	Why said they?

COMPOUND PREDERITE.

چرا گفته آم	Why have I said?
چرا گفته	Why hast thou said?
چرا گفته آست	Why has he, or she, said?

PREDERITE IMPERFECT.

چرا میگفتم	Why was I saying?
چرا میگفته	Why wast thou saying?
چرا میگفت	Why was he, or she, saying?

PREDERITE PLUPERFECT.

چرا گفته بودم	Why had I said?
چرا گفته بودی	Why hadst thou said?
چرا گفته بود	Why had he, or she, said?

FUTURE TENSE.

چرا خواهم گفت	Why will, or shall, I say?
چرا خواهی گفت	Why wilt, or shalt, thou say?
چرا خواهد گفت	Why will, or shall, he, or she, say?

PRESENT TENSE.

SINGULAR.

چرا میگویم	Why say I?
چرا میگوئی	Why sayest thou?
چرا میگوید	Why says he, or she?

PLURAL.

چرا میگوییم	Why say we?
چرا میگوئید	Why say you?
چرا میگویند	Why say they?

AORIST.

چرا بگویم	Why may or should I say?
چرا بگوئی	Why mayst or shouldst thou say?
چرا بگوید	Why may or should he, or she, say?

چرا بگوئیم	Why may or should we say?
چرا بگوئید	Why may or should you say?
چرا بگویند	Why may or should they say?

PRESENT PARTICIPLE.

چرا گویانم	Why am I saying?
چرا گویانی	Why art thou saying?
چرا گویانست	Why is he, or she, saying?

چرا گویانیم	Why are we saying?
چرا گویانید	Why are you saying?
چرا گویانند	Why are they saying?

ACTIVE OR SUBSTANTIVE PARTICIPLE.

چرا گوینده ام	Why am I sayer?
چرا گوینده اید	Why art thou sayer?
چرا گوینده آست	Why is he, or she, sayer?

چرا گوینده ایم	Why are we sayers?
چرا گوینده اید	Why are you sayers?
چرا گوینده آند	Why are they sayers?

[N. B. When the Interrogative Particle چرا is placed before a Verb (as in the above instance), the Disjunctive Negative یا نه cannot be added to the end of the sentence.]

OF COMPOUND VERBS.

127. The Persian Verbs are very often compounded with Nouns, either Substantive or Adjective; with Participles; with Prepositions; or with other Particles; as, سخن گفتن “To speak” or “to utter words;” دادخواستن “To seek justice”; نیک ورزیدن “To do good,” or, “To exercise virtue”; بیمارشدن “To become sick”; خرم ساختن “To make happy”; رنگ آمیختن “To mix colours,” or “To be deceptive”; جوینده گردیدن “To be,” or “become, a searcher”; پیشان بودن “To be walking” or “travelling, in quest of”; پایش آمدن “To sit smiling”; خندان نشستن “To go up”; خندان نشستن “To sit smiling”; بالا رفتن “To go up”; پایش آمدن “To sit smiling”; برخاستن “To rise”; &c. &c.

128. The Persian Verbs of Arabic extraction are always Compounds of an Arabic Verbal Noun, Participle, or Adjective, and a Persian Verb, which, in all its inflexions, is joined to the other;—the former expressing the meaning in abstract; and the latter deciding the Mood, the Tense, and the Person of the Verb. The Arabic words so compounded undergo, of course, no inflexions.

129. The Verbs chiefly used in these combinations, especially when Arabic words are adopted, are,

گردن	To do, or To make.	آوردن	To bring.
خوردن	To devour, or To suffer.	کشیدن	To draw, or To undergo.
داشتن	To have.	ساختن	To make.
زن	To strike.	فرمودن	To order.
آمدن	To come, or To become.	شدن, گشتن, گردیدن	To be changed into, or become.

بردن	To bear.	گرفتن	To take.
نمودن	To shew.	یافتن	To find.
خواستن	To wish, or To ask.	جستن	To search, or To find.
بودن	To be.	نشستن	To sit.

EXAMPLES.

تمام کردن	To complete.	انتظار کشیدن	To expect.
رجوع نمودن	To return.	حسد بردن	To envy.
خصه خوردن	To be grieved.	اعتقاد داشتن	To believe.
عذر خواستن	To apologize.	هجم آوردن	To assault.
متعجب گردیدن	To be astonished.	ضریت زدن	To strike.
احسان فرمودن	To be beneficent.	طالع آمدن	To appear.
هجران دیدن	To be bereaved.	نفع گرفتن	To take profit.
عیب جستن	To find fault.	مريض شدن	To be sick.
غمگوم بودن	To be sorrowful.	محروم یافتن	To find (others) disappointed.

130. The student will observe, that, in forming these Compounds, he need not always be restricted to special Persian Verbs in combination with any particular Arabic word; for **تمام فرمودن**, **تمام ساختن**, **تمام نمودن** all mean “To complete,” as well as **تمام کردن**; and in the same manner, as **منتظر گردیدن**, **منتظر بودن**, **منتظر نشستن**, **انتظار بردن**, **انتظار کشیدن** would signify “To expect”; as would **اعتقاد داشتن**, **اعتقاد نمودن**, **اعتقاد آوردن**, **اعتقاد کردن** all alike signify “To believe”; just as **تعجب شدن**, **تعجب نمودن**, **تعجب گردن**, **متعجب شدن**, **تعجب آوردن**, and **تعجب داشتن**, **متعجب گردیدن**, **عجب آوردن**, **تعجب داشتن** all may mean “To wonder,” or “To be astonished”: and so with the

rest, &c. In fact, these Persian Verbs, when united with any Arabic word so as to form a Compound Verb, in many instances completely lose their own primitive meanings, and serve merely as Auxiliaries, to shew, as already observed, the Arabic Verbs to be in the same inflexions as themselves.

131. The following exhibit a few examples of the Compound Verbs of both kinds,—Persian and Persian, and Persian and Arabic united.

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COMPOUND VERB—BOTH PARTS PERSIAN.

INFINITIVE MOOD.

پاس داشتن "To Watch," or "To keep Watch."

IMPERATIVE MOOD.

SINGULAR.

پاس دار Watch thou.

PLURAL.

پاس دارید Watch ye.

INDICATIVE MOOD.—ACTIVE VOICE.

SIMPLE PAST.

پاس داشتم I watched.

پاس داشتی Thou watchedst.

پاس داشت He, or she, watched.

پاس داشتیم We watched.

پاس داشتید You watched.

پاس داشتند They watched.

COMPOUND PAST.

پاس داشته ام I have watched.

پاس داشته است Thou hast watched.

پاس داشته است He, or she, has watched.

پاس داشته ایم We have watched.

پاس داشته اید You have watched.

پاس داشته آند They have watched.

## IMPERFECT TENSE.

## SINGULAR.

پاس میداشتم I was watching.  
پاس میداشتی Thou wast watching.  
پاس میداشت He, or she, was watching.

## PLURAL.

پاس میداشتیم We were watching.  
پاس میداشتید You were watching.  
پاس میداشتند They were watching.

## PLUPERFECT TENSE.

پاس داشته بودم I had watched.  
پاس داشته بودی Thou hadst watched.  
پاس داشته بود He, or she, had watched.

پاس داشته بودیم We had watched.  
پاس داشته بودید You had watched.  
پاس داشته بودند They had watched.

## FUTURE TENSE.

پاس خواهیم داشت I will or shall watch.  
پاس خواهی داشت Thou wilt or shalt watch.  
پاس خواهد داشت He, or she, will or shall watch.

پاس خواهیم داشت We will or shall watch.  
پاس خواهید داشت You will or shall watch.  
پاس خواهند داشت They will or shall watch.

## PAST PARTICIPLE.

پاس داشته Having watched.

## PRESENT TENSE.

پاس میدارم I watch.  
پاس میداری Thou watchest.  
پاس میدارد He, or she, watches.

پاس میداریم We watch.  
پاس میدارید You watch.  
پاس میدارند They watch.

## AORIST.

پاس بدارم I may watch.  
پاس بداری Thou mayst watch.  
پاس بدارد He, or she, may watch.

پاس بداریم We may watch.  
پاس بدارید You may watch.  
پاس بدارند They may watch.

## PRESENT PARTICIPLE—SELDOM USED.

| SINGULAR.                            | PLURAL.                        |
|--------------------------------------|--------------------------------|
| پاس دارانم I am watching.            | پاس دارانیم We are watching.   |
| پاس دارانی Thou art watching.        | پاس دارانید You are watching.  |
| پاس دارانند He, or she, is watching. | پاس دارانند They are watching. |

## PARTICIPLE ACTIVE.

|                                        |                                   |
|----------------------------------------|-----------------------------------|
| پاس دارنده آم I am watcher.            | پاس دارنده ایم We are watchers.   |
| پاس دارنده Thou art watcher.           | پاس دارنده اید You are watchers.  |
| پاس دارنده آست He, or she, is watcher. | پاس دارنده آند They are watchers. |

## The Verb شکار کردن “To Hunt.”

## SUBJUNCTIVE MOOD.

## COMPOUND PAST.

## SINGULAR.

|                        |                                      |
|------------------------|--------------------------------------|
| شاید که شکار کرده باشم | Perhaps I may have hunted.           |
| شاید که شکار کرده باشی | Perhaps thou mayst have hunted.      |
| شاید که شکار کرده باشد | Perhaps he, or she, may have hunted. |

## PLURAL.

|                         |                               |
|-------------------------|-------------------------------|
| شاید که شکار کرده باشیم | Perhaps we may have hunted.   |
| شاید که شکار کرده باشید | Perhaps you may have hunted.  |
| شاید که شکار کرده باشند | Perhaps they may have hunted. |

## PRETERITE IMPERFECT.

## SINGULAR.

باشَدْ كَه شِكَار مِيَكَرْدَمْ I may have been hunting.

باشَدْ كَه شِكَار مِيَكَرْدِيَّ Thou mayst have been hunting.

باشَدْ كَه شِكَار مِيَكَرْدْ He, or she, may have been hunting.

## PLURAL.

باشَدْ كَه شِكَار مِيَكَرْدِيَّمْ We may have been hunting.

باشَدْ كَه شِكَار مِيَكَرْدِيَّدْ You may have been hunting.

باشَدْ كَه شِكَار مِيَكَرْدِنَّ They may have been hunting.

## PRETERITE PLUPERFECT.

## SINGULAR.

اَكْرِشِكَار كَرْدَه بُودَمْ Had I, or if I had hunted.

اَكْرِشِكَار كَرْدَه بُودِي Hadst thou, or if thou hadst, hunted.

اَكْرِشِكَار كَرْدَه بُودْ Had he, or she, or if he or she, had hunted.

## PLURAL.

اَكْرِشِكَار كَرْدَه بُودِيَّمْ Had we, or if we had hunted.

اَكْرِشِكَار كَرْدَه بُودِيَّدْ Had you, or if you had hunted.

اَكْرِشِكَار كَرْدَه بُودِنَّ Had they, or if they had hunted.

## FUTURE TENSE.

## SINGULAR.

اَكْرِچَه شِكَار خَواهَمْ كَرْدْ Although I would or should hunt.

اَكْرِچَه شِكَار خَواهِي كَرْدْ Although thou wouldest or shouldst hunt.

اَكْرِچَه شِكَار خَواهَدْ كَرْدْ Although he, or she, would or should hunt.

## PLURAL.

اگرچه شکار خواهیم کرد Although we would or should hunt.  
 اگرچه شکار خواهید کرد Although you would or should hunt.  
 اگرچه شکار خواهند کرد Although they would or should hunt.

## PAST PARTICIPLE.

اگرچه شکار گرده شده Although having been hunted.

## PRESENT TENSE.

## SINGULAR.

اگر شکار میکنم If I do hunt.  
 اگر شکار میکنی If thou dost hunt.  
 اگر شکار میکند If he, or she, does hunt.

## PLURAL.

اگر شکار میکنیم If we do hunt.  
 اگر شکار میکنید If you do hunt.  
 اگر شکار میکنند If they do hunt.

## AORIST.

## SINGULAR.

تاشکار بکنم That I may hunt.  
 تاشکار بکنی That thou mayst hunt.  
 تاشکار بکند That he, or she, may hunt.

## PLURAL.

تاشکار بکنیم That we may hunt.  
 تاشکار بکنید That you may hunt.  
 تاشکار بکنند That they may hunt.

## PRESENT PARTICIPLE.

## SINGULAR.

شِکار گُنَانْ باشَم I should, or may be hunting.

شِکار گُنَانْ باشِی Thou shouldst, or mayst be hunting.

شِکار گُنَانْ باشَدْ He, or she, should, or may be hunting.

## PLURAL.

شِکار گُنَانْ باشِیم We should, or may be hunting.

شِکار گُنَانْ باشِید You should, or may be hunting.

شِکار گُنَانْ باشَندْ They should, or may be hunting.

## PARTICIPLE ACTIVE.

## SINGULAR.

شِکار گُنَنَدَه شَوَم I may become a hunter.

شِکار گُنَنَدَه شَوِی Thou mayst become a hunter.

شِکار گُنَنَدَه شَوَدْ He, or she, may become a hunter.

## PLURAL.

شِکار گُنَنَدَه شَوِیم We may become hunters.

شِکار گُنَنَدَه شَوِید You may become hunters.

شِکار گُنَنَدَه شَوَندْ They may become hunters.

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The Verb **نَامَهْ نُوِشَنْ** “To write a Letter.”

POTENTIAL MOOD.

SIMPLE PREDERITE.

SINGULAR.

نَامَهْ تَوَانِسَمْ نُوِشَتْ I could or might write a letter.

نَامَهْ تَوَانِسْتِی نُوِشَتْ Thou couldst or might write a letter.

نَامَهْ تَوَانِسْتْ نُوِشَتْ He, or she, could or might write a letter.

PLURAL.

نامه توانيستيم نوشت We could or might write a letter.

نامه توانيستيد نوشت You could or might write a letter.

نامه توانيستند نوشت They could or might write a letter.

COMPOUND PTERESTE.

SINGULAR.

نامه توانيسته آم نوشت I have been able to write a letter.

نامه توانيسته نوشت Thou hast been able to write a letter.

نامه توانيسته آست نوشت He, or shc, has been able to write a letter.

PLURAL.

نامه توانيسته ايم نوشت We have been able to write a letter.

نامه توانيسته ايد نوشت You have been able to write a letter.

نامه توانيسته آند نوشت They have been able to write a letter.

PTESTE IMPERFECT.

SINGULAR.

نامه ميتوانيستم نوشت I could have written, or might be writing, a letter.

نامه ميتوانيستي نوشت Thou couldst have written, or might be writing, a letter.

نامه ميتوانيست نوشت He, or she, could have written, or might be writing, a letter.

PLURAL.

نامه ميتوانيستيم نوشت We could have written, or might be writing, a letter.

نامه ميتوانيستيد نوشت You could have written, or might be writing, a letter.

نامه ميتوانيستند نوشت They could have written, or might be writing, a letter.

- PRETERITE PLUPERFECT.

SINGULAR.

نَامَةٌ تَوَانِسْتَمْ نَوِيشْتَه بُودْ I could, or might, have had written a letter.

نَامَةٌ تَوَانِسْتَيِ نَوِيشْتَه بُودْ Thou couldst, or might, have had written a letter.

نَامَةٌ تَوَانِسْتَ نَوِيشْتَه بُودْ He, or she, could, or might, have had written a letter.

PLURAL.

نَامَةٌ تَوَانِسْتَيْمْ نَوِيشْتَه بُودْ We could, or might, have had written a letter.

نَامَةٌ تَوَانِسْتَيْدْ نَوِيشْتَه بُودْ You could, or might, have had written a letter.

نَامَةٌ تَوَانِسْتَيْنَدْ نَوِيشْتَه بُودْ They could, or might, have had written a letter.

FUTURE TENSE.

SINGULAR.

نَامَةٌ خَواهَمْ تَوَانِسْتَ نَوِيشْتْ I shall be able to write a letter.

نَامَةٌ خَواهِي تَوَانِسْتَ نَوِيشْتْ Thou wilt be able to write a letter.

نَامَةٌ خَواهَدْ تَوَانِسْتَ نَوِيشْتْ He, or she, will be able to write a letter.

PLURAL.

نَامَةٌ خَواهِيمْ تَوَانِسْتَ نَوِيشْتْ We shall be able to write a letter.

نَامَةٌ خَواهِيدْ تَوَانِسْتَ نَوِيشْتْ You will be able to write a letter.

نَامَةٌ خَواهَنَدْ تَوَانِسْتَ نَوِيشْتْ They will be able to write a letter.

PRESENT TENSE.

SINGULAR.

نَامَةٌ مُّيَتَوَانَمْ نَوِيشْتْ I can write, or am able to write, a letter.

نَامَةٌ مُّيَتَوَانِي نَوِيشْتْ Thou canst write, or art able to write, a letter.

نَامَةٌ مُّيَتَوَانَدْ نَوِيشْتْ He, or she, can write, or is able to write, a letter.

PLURAL.

نَامَةٌ مُّيْتَوَانِيْمُ نِوِّشْتَ We can write, or are able to write a letter.

نَامَةٌ مُّيْتَوَانِيْدُ نِوِّشْتَ You can write, or are able to write a letter.

نَامَةٌ مُّيْتَوَانَدُ نِوِّشْتَ They can write, or are able to write a letter.

AORIST, POTENTIAL.

SINGULAR.

نَامَةٌ بَايْدُ بِنِوِّيسْمُ I must, or ought to write a letter.

نَامَةٌ بَايْدُ بِنِوِّيسِيْ Thou must, or oughtst to write a letter.

نَامَةٌ بَايْدُ بِنِوِّيسَتْ He, or she, must, or ought to write a letter.

PLURAL.

نَامَةٌ تَوَانِيْمُ نِوِّشْتَ We may be able to write a letter.

نَامَةٌ تَوَانِيْدُ نِوِّشْتَ You may be able to write a letter.

نَامَةٌ تَوَانَدُ نِوِّشْتَ They may be able to write a letter.

PRESENT PARTICIPLE.

SINGULAR.

بَايْدُ نَامَةٌ نِوِّيسَانْ باشَمْ I must or should be writing a letter.

بَايْدُ نَامَةٌ نِوِّيسَانْ باشِيْ Thou must, or shouldst, be writing a letter.

بَايْدُ نَامَةٌ نِوِّيسَانْ باشَدْ He, or she, must or should be writing a letter.

PLURAL.

نَامَةٌ نِوِّيسَانْ تَوَانِيْمُ شَدْ We could be writing a letter.

نَامَةٌ نِوِّيسَانْ تَوَانِيْدُ شَدْ You could be writing a letter.

نَامَةٌ نِوِّيسَانْ تَوَانَدُ شَدْ They could be writing a letter.

ACTIVE PARTICIPLE.

SINGULAR.

من باید نویسنده این نامه باشم

I must be the writer of this letter.

تو باید نویسنده این نامه باشی

Thou must be the writer of this letter.

او باید نویسنده این نامه باشد

He, or she, must be the writer of this letter

PLURAL.

ما بایست نویسنده این نامه باشیم

We should, or ought to have been the writers of this letter.

شما بایست نویسنده این نامه باشید

You should, or ought to have been the writers of this letter.

ایشان بایست نویسنده این نامه باشند

They should, or ought to have been the writers of this letter.

.....

The Verb **رَشْكَ بَرَدَن** “To Envoy.”

PASSIVE VOICE.

رَشْكَ بَرَدَه شَدَن To be, or to become, envied.

INDICATIVE MOOD.

SIMPLE PTERERITE.

SINGULAR.

رشک بردہ شدم I was envied.

رشک بردہ شدی Thou wast envied.

رشک بردہ شد He, or she, was envied.

PLURAL.

رشک بردہ شدیم We were envied.

رشک بردہ شدید You were envied.

رشک بردہ شدند They were envied.

COMPOUND PTERERITE.

رشک بردہ شده‌ام I have been envied.

رشک بردہ شده‌ایم We have been envied.

رشک بردہ شده‌اید Thou hast been envied.

رشک بردہ شده‌اید You have been envied.

رشک بردہ شده‌آست He, or she, has been envied.

رشک بردہ شده‌آست They have been envied.

IMPERFECT TENSE.

SINGULAR.

رُشْكِبَرْدَه مِيشَدَم I was being envied.
 رُشْكِبَرْدَه مِيشَدَيِي Thou wast being envied.
 رُشْكِبَرْدَه مِيشَدَنِي He, or she, was being envied.

PLURAL.

رُشْكِبَرْدَه مِيشَدِيم We were being envied.
 رُشْكِبَرْدَه مِيشَدِيدِي You were being envied.
 رُشْكِبَرْدَه مِيشَدِندِي They were being envied.

PREFERITE PLUPERFECT.

رُشْكِبَرْدَه شَدَه بُودَم I had been envied.
 رُشْكِبَرْدَه شَدَه بُودَيِي Thou hadst been envied.
 رُشْكِبَرْدَه شَدَه بُودَنِي He, or she, had been envied.

رُشْكِبَرْدَه شَدَه بُودِيم We had been envied.
 رُشْكِبَرْدَه شَدَه بُودِيدِي You had been envied.
 رُشْكِبَرْدَه شَدَه بُودِندِي They had been envied.

FUTURE TENSE.

رُشْكِبَرْدَه خَواهِم شَد I shall be envied.
 رُشْكِبَرْدَه خَواهِي شَدِي Thou wilt be envied.
 رُشْكِبَرْدَه خَواهَه شَدِندِي He, or she, will be envied.

رُشْكِبَرْدَه خَواهِيم شَد We shall be envied.
 رُشْكِبَرْدَه خَواهِيد شَدِيدِي You will be envied.
 رُشْكِبَرْدَه خَواهَه شَدِندِيدِي They will be envied.

PRESENT TENSE.

رُشْكِبَرْدَه مِيشَوُم I am being envied.
 رُشْكِبَرْدَه مِيشَوُي Thou art being envied.
 رُشْكِبَرْدَه مِيشَوُنِي He, or she, is being envied.

رُشْكِبَرْدَه مِيشَوِيم We are being envied.
 رُشْكِبَرْدَه مِيشَوِيدِي You are being envied.
 رُشْكِبَرْدَه مِيشَوِندِي They are being envied.

AORIST.

رُشْكِبَرْدَه شَوْم I may become envied.
 رُشْكِبَرْدَه شَوْيِي Thou mayst become envied.
 رُشْكِبَرْدَه شَوْنِي He, or she, may become envied.

رُشْكِبَرْدَه شَوِيم We may become envied.
 رُشْكِبَرْدَه شَوِيدِي You may become envied.
 رُشْكِبَرْدَه شَوِندِي They may become envied.

PAST PARTICIPLE.

رُشْكَ بَرْدَه شَدَه Having been envied.

SUBJUNCTIVE MOOD.

SINGULAR.	PLURAL.
شاید رشکبرده شدم Perhaps I was envied.	شاید رشکبرده بیشوبیم We may perhaps become envied.
شاید رشکبرده شدی Perhaps thou wast envied.	شاید رشکبرده بیشوبید You may perhaps become envied.
شاید رشکبرده شد Perhaps he, or she, was envied.	شاید رشکبرده بیشوند They may perhaps become envied.
شاید رشکبرده میشدم Perhaps I was being envied.	اگر رشکبرده میشیم If we are being envied.
شاید رشکبرده میشدی Perhaps thou wast being envied.	اگر رشکبرده میشید If you are being envied.
شاید رشکبرده میشدش Perhaps he, or she, was being envied.	اگر رشکبرده میشوند If they are being envied.

&c. &c. &c.

The reader will have now no difficulty, according to the models before him, in forming any Compound, whether of Arabic extraction or otherwise, as he pleases.

132.

AN ALPHABETICAL SERIES

OF

VERBAL NOUNS, OR SIMPLE PERSIAN INFINITIVES,

WITH THEIR RESPECTIVE IMPERATIVES.

INFINITIVE.	IMPERATIVE.	INFINITIVE.	IMPERATIVE.
آجیدن To stitch	آجین	آفریدن To create	آفرین
آزیدن To offend	آزار	آگاهانیدن To warn	آگاهان
آسودن To repose	آسای	آکندن To stuff	آکند
آشفتن To disturb	آشوب	آلودن To stain	آلای
آغاییدن To excite	آغل	آمدن To come	آی
آغشتن To steep	آلای	آموختن To learn	آموز

INFINITIVE.	IMPERATIVE.	INFINITIVE.	IMPERATIVE.
آمیختن To mingle	آمیز ^ز	بیختن To sift	بیز ^ز
آویختن To suspend	آویز ^ز	پاشیدن To scatter	پاش ^ش
آرزیدن To be worth	آرز ^ز	پائیدن To guard	پای ^ی
افتدان To fall	افت ^ت	پالودن To strain	پالی ^ی
آفراختن To elevate	آفراز ^ز	پختن To cook	پز ^ز
آفراشتن To hoist	آفراز ^ز	پرستیدن To worship	پرس ^ت
آفزودن To increase	آفزای ^ی	پرسیدن To ask	پرس ^ش
آفسزدن To squeeze	آفسار ^ر	پریدن To fly	پر ^ر
آفکندن To fling	آفکن ^ن	پژوهیدن To investigate	پژوه ^ه
آبناشتن To store	آنبار ^ز	پوسیدن To rot	پوس ^ش
آنداختن To throw	آندار ^ز	پذیرفتن To accept	پذیر ^ه
آندوختن To treasure	آندوز ^ز	پیوستن To join	پیوند ^ن
انگلشتن To suppose	انگار ^ر	پیمودن To measure	پیمای ^ی
ایستادن To stand	ایست ^ت	تابیدن To twist	تاب ^ب
باختن To play	باز ^ز	تالختن To gallop	تاز ^ز
باریدن To rain	بار ^ز	تازیدن To run	تاز ^ز
بافتن To weave	باف ^ف	تافتن To shine	تاب ^ب
بالیدن To exult	بال ^ل	تپیدن To palpitate	تپ ^پ
بردن To carry	بر ^ر	ترسیدن To fear	ترس ^ش
بریدن To cut	بر ^ر	ترسانیدن To frighten	ترسان ^ه
بستن To bind	بند ^ن	جائیدن To masticate	جاو ^و
بوئیدن To smell	بوی ^ی	جستن To leap	جه ^ه

INFINITIVE.		IMPERATIVE.	INFINITIVE.		IMPERATIVE.
جَسْتَن	To search	جُوي	خَوابِيدَن	To sleep	خَواب
جَنْبِيدَن	To shake	جَنْب	خَوابَانِيدَن	To cause to sleep	خَوابَان
جَنْبَانِيدَن	To stir	جَنْبَان	خَوَاسْتَن	To desire	خَواه
جَهَانِيدَن	To urge to leap	جَهَان	خَرِيدَن	To purchase	خَر
جَوَئِيدَن	To search	جُوي	خَرِيدَن	To creep	خَر
چَرِيدَن	To graze	چَر	خَسْبِيدَن	To reposc	خَسْب
چَرَانِيدَن	To cause to graze	چَرَان	خَلِيدَن	To prick	خَل
چَسْبِيدَن	To stick	چَسْب	خَنْدِيدَن	To laugh	خَند
چَسْبَانِيدَن	To glue	چَسْبَان	خَنْدَانِيدَن	To cause to laugh	خَنْدَان
خَلِيدَن	To prick	خَل	دَادَن	To give	د
خَمِيدَن	To bend	خَم	دَاشْتَن	To have	دار
خَمَانِيدَن	To double down	خَمَان	دَانِستَن	To know	دان
چَشِيدَن	To taste	چَش	دِرُون	To reap	دِرُو
چَشَانِيدَن	To cause to taste	چَشَان	دِرِيدَن	To rend	در
چَكِيدَن	To drop	چَك	دِزْدِيدَن	To steal	دزد
چَكَانِيدَن	To cause to drop	چَكَان	دَهِيدَن	To blow	دم
چَمِيدَن	To walk proudly	چَم	دَوْخَن	To sew	دوز
چَيِيدَن	To pick or select	چَيِن	دَوْشِيدَن	To milk	دوش
خَاسْتَن	To rise	خَيْز	دَوِيدَن	To run	دو
خَلِيدَن	To itch	خَار	دَيِيدَن	To see	بَيْن
خَارَانِيدَن	To scratch	خَارَان	رَانَدَن	To drive	ران
خَائِيدَن	To bite	خَاي	رَخْشِيدَن	To shine	رَخش

INFINITIVE.	IMPERATIVE.	INFINITIVE.	IMPERATIVE.
رسنی	روی	سرودن	سرای
رسنی	رها	سقّن	سنّب
رسیدن	رس	سگالیدن	سگان
رسنی	رس	سودن	سای
رفتن	رو	شدن	شو
رفتن	روب	شکستن	شکن
رمیدن	رم	شکافتن	شکاف
رمانیدن	رمان	شکفتن	شکفت
رسنی	رس	شناختن	شناس
زادن	زا	شمردن	شمار
زائیدن	زای	غانجیدن	غانج
زاریدن	زار	فروختن	فروش
زدودن	زدای	فروتن	فرای
زیستن	زی	فِریقتن	فِریب
ساییدن	سای	فِشردن	فشار
سپردن	سپار	فَهمیدن	فَهم
ساختن	ساز	کاشتن	کار
سپوختن	سپوز	کاویدن	کاو
ستاندن	ستان	کاهیدن	کاه
ستودن	ستای	گردن	گن
سُرِشتن	سُریش	گشتن	گرد
سراییدن	سرای	گردیدن	گرد

INFINITIVE.	IMPERATIVE.	INFINITIVE.	IMPERATIVE.
کِشتن To sow	کار	مردن To die	میر
کُشتن To kill	کش	مَکیدن To suck	مَک
گَشیدن To draw	کش	ناریدن To coquet	نار
گَندیدن To stink	گند	نالیدن To complain	نال
گَندن To dig	گن	نامیدن To name	نام
کُفَقَن To beat	کوب	نِشانَن To place	نِشان
کُوشیدن To strive	کوش	نِشستن To sit down	نِشیش
گَریدن To sting or bite	گز	نِکوهیدن To reproach	نِکوه
گَریدن To chose	گرین	نمودن To show	نمای
گَسیاختن To snap	گسل	نوریدن To roll	نورد
گَشادَن گَشودَن To loose	گشای	نویشتن To write	نویس
		نِهادَن To place	نه
گَفتَن To speak	گوی	نِهفَتَن To conceal	نِهفت
لَفَيدَن To boast	لاف	ورزیدن To exercise	ورز
لَرَزیدَن To tremble	لَرَز	وزَيدَن To blow	وز
لَغَرَيدَن To slip	لَغَر	هِشَتن To let down	هِل
لَنگیدَن To limp	لنگ	یازَيدَن To long for	یاز
مَالَيدَن To rub	مال	یافَتن To find	یاب
مانَدَن To remain	مان	یالِيدَن To be proud	یال

COMPOUND ADJECTIVES,
AND
THE NATURE OF THEIR COMPOSITION.

133. This is a very extensive and useful class of Compounds in Persian. They are formed in three ways: By placing a Substantive before a Contracted Participle (Active or Passive); as, “**جهان آفرین**” “world-creating”; **آفرین** being a contraction of **آفریننده**, “Creator,” the Active Participle of **آفریدن** “To create.” By prefixing an Adjective to a Substantive; as, **شیرین زبان** “sweet-tongued”: or, By adding one Noun Substantive to another; as, **پری پیکر** “fairy-formed.”

134. However susceptible these Compounds may appear of unlimited extent, they must still be restricted within certain bounds. We must not attempt to form new and arbitrary Compounds; but be content with the use of such only as are already to be found in the works of writers of authority (who are, after all, our best guides in all languages), or with those which are in common use among the educated Natives of Persia.

135. It is a mistake, to suppose “that these Compounds may *be multiplied without end*, according to the pleasure and taste of the writer.” Those who hold this opinion have, indeed, attempted many new formations, of which they have given long lists in their works; but the beginner must be very cautious how he adopts any of them, for they cannot safely be relied on. Even in the selection of Compounds unquestionably legitimate, some judgment is required in their adaptation to different occasions. Many of them, though composed of different words, imply the same meaning; and the

writer's *taste*, certainly, must here be judiciously exercised. For instance, شیرین زبان شیرین گفتار شیرین سخن نوش لب شکرخا شیرین دهان &c. &c., are all Compound Adjectives, employed to express sweetness of mouth, the beauty and the elegance of manner in which an admired object joins in discourse; but they are not all indiscriminately and equally applicable to every occasion: study and experience can alone guide the selection.

136. These Compounds may be formed with two Persian words, two Arabic words, or one Persian and one Arabic word. Of the last-mentioned kind, are all those that are composed of an Arabic Noun and a Contracted Participle; for the Participle must always be Persian: and for distinction sake, we call these "Compound Epithets," of which the following afford a few Examples:—they are by far the most extensive class of Compounds in the Persian language.

137. COMPOUND EPITHETS.

جہانگیر	World-conquering.	مَجَلِس آرا	Assembly-adorning.
عدوبند	Enemy-enslaving.	روح آسا	Soul-refreshing.
درافشان	Pearl-scattering.	دِلارام	Heart-soothing.
عَنْبَر آگِين	Amber-scented.	خطابخش	Fault-forgiving.
مرد افگن	Hero-overthrowing.	بهجهت افزا	Delight-increasing.
دل آزار	Heart-afflicting.	شهرآشوب	Town-disturbing.
گل افشا	Rose-scattering.	غبار الود	Being covered with dust.
خجلت زده	Shame-stricken.	خونریز	Blood-shedding.

شَهْدَ آمِيزْ	Being mixed with honey.	دل گشا	Heart-expanding.
كِيْتِيْ أَفْرُوزْ	World - illuminating.	عَطْرَ بَيْزْ	Perfume-diffusing.
وَحْشَتْ أَفْرَا	Fear-increasing.	جَانْ آفَرِينْ	Soul-creating.
دَهْشَتْ أَنْكِيزْ	Dread-inspiring.	خُوشْ خوانْ	Sweet-singer.
جِنْجِيْويْ	Battle-seeking.	عَالَمَتَابْ	World-brightening.
سَحْرَخِيزْ	Early-rising.	ظَلَمَتْ زَدا	Darkness - dispelling.
تَنْ پَرُورْ	Self-indulging.	صَفْ شَكْنْ	Rank (of battle) - breaking.
صِيَا گُسْتَرْ	Light-spreading.	غَمْزَ دَايْ	Grief-dispersing.
غَرِيبْ نُوازْ	Stranger - cherishing.	&c. &c. &c.	

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## COMPOUND ADJECTIVES.

38. Adjectives compounded of two Nouns-Substantive, both Arabic, both Persian, or one of each ; thus :

|                  |                         |                        |                        |
|------------------|-------------------------|------------------------|------------------------|
| پَرِيْ رُخْسَارْ | Fairy-faced.            | شَرِيفْ نَهَادْ        | Of noble birth.        |
| مَلَكْ أَخْلَاقْ | Angelic-disposition.    | سَلْطَنَتْ دَسْتَگَاهْ | Kingly-pomp.           |
| شِيرْ دَلْ       | Lion-hearted.           | عَدَالَتْ آئِينْ       | Justly-disposed.       |
| كَرِيمْ طَبِيعْ  | Generous - disposition. | مَحْزُونْ خَاطِرْ      | Melancholy - minded.   |
| غُنْچَهْ دَهَانْ | Rose-bud mouthed.       | سَهْنْ بُويْ           | Jessamine-scented.     |
| يَاقُوتْ لَبْ    | Ruby-lipp'd.            | فَصِيحْ كَلامْ         | Perspicuous in speech. |
| أَكْجَمْ سِيَاهْ | Army numerous as stars. | دَرْيَا مِثَالْ        | Resembling the sea.    |
| بَلِيْغْ خَطَابْ | Eloquent in discourse.  | &c. &c. &c.            |                        |

139. Adjectives and Substantives together forming Compound Adjectives:—

|            |                                      |            |                                         |
|------------|--------------------------------------|------------|-----------------------------------------|
| خوب روی    | Handsome-faced.                      | شیرین زبان | Sweet-tongued.                          |
| صف دل      | Pure-hearted.                        | سرخ روی    | Red-faced.                              |
| سلیم قلب   | Simple-minded.                       | سفید موی   | Grey-haired.                            |
| پاکیزه خوی | Well-disposed.                       | کج خلق     | Ill- ( <i>lit.</i> crooked-) -tempered. |
| نیک محضر   | Right-minded (be-nevolent).          | تلخ گفتار  | Bitter in speech.                       |
| خوش الحان  | Pleasant - chanting (warbling).      | تیز فهم    | Sharp-witted.                           |
| زشت روی    | Ugly-faced.                          | سُبک سیر   | Swift-footed.                           |
| سنگین دل   | Hard-hearted.                        | بدر وش     | Ill-mannered.                           |
| ترش آبرو   | Sour-browed.                         | پاک طبیعت  | Pure-natured.                           |
| صفی صمیر   | Pure-minded.                         | نیک اخلاق  | Of good-morals.                         |
| پاک طبیعت  | Good- ( <i>lit.</i> pure-) -natured. | روشن عقل   | Clear in judgment.                      |
| سیاه چشم   | Black-eyed.                          | شکسته بال  | Broken-hearted.                         |

&c. &c. &c.

140. The vast number of Epithets and Adjectives which are capable of being combined after these three forms,—and which are often used, especially in the Plural Number, as Substantives, without any Noun being expressed,—renders the Persian language exceedingly rich, and particularly adapted to poetical writings.

## NOUNS COMPOUNDED WITH PARTICLES.

141. There are several significant Particles in Persian, which, when prefixed or added to Nouns, form another extensive class of Compounds.

(1) The Particle **هم** “together,” or “with,” prefixed to Nouns, implies “society,” “intimacy,” “sympathy,” “fellowship,” &c. &c.; as,

**همخانه** Being in the same house, or fellow-lodgers.

**هم صحبت** Being associates.

**همدم** (lit.) Breathing together, i.e. being intimate.

**همدرد** Sympathizing; (lit.) Feeling the same pain.

**هم مکتب** Being in the same school together, i.e. school-fellows.

**همراز** Having the same secret, or being confidants.

**همبستر** Lying on the same pillow, i.e. being bed-fellows.

&c. &c. &c.

(2) The Particles **ن** “not,” **ب** “without,” and **کم** “little,” are placed before Nouns to denote scarcity or privation; as,

**نادان** Ignorant.

**نامرد** Unmanly.

**ناپاک** Unclean.

**ب خرد** Senseless.

**ب تمیز** Without discrimination.

**ب مصرف** Useless.

**ب دین** Irreligious.

**ب باک** Careless.

**کم تجربه** With little experience.

**کم بها** Of little value.

**کم ریش** Thin-bearded.

**کم مایه** Of little resource.  
&c. &c. &c.

## NAMES OF AGENTS.

142. The modern Persians have very extensively taken their names of Agents from the Arabic in precisely the same form as is used by the Arabs, of which several instances are to be found in the list of the *simple significant words* at the beginning of this work\*: but the Persian names of Agents are properly formed by prefixing Nouns to Contracted Participles Active; as, آشپز "a seller of roses"; کلفروش "a cooker of broth"; کلاهدوز "a shoemaker"; کفشنوز "a cap-maker" or "a hatter"; زینساز "a saddler"; &c. &c.

143. These Contracted Participles are sometimes corrupted; for instance: بان, a corruption of مان, contracted from ماننده "a remainer with," or "waiter upon," is added to many Nouns; as, باغبان "a gardener"; دربان "a porter"; زندانبان "a jailor." In the same manner is گر "both," corrupted and contracted from کار; which itself is here a part, or contraction (as it were), of the Compound Participle Active کارکننده "a worker," and is thus added to Nouns; as, زرگر "a goldsmith"; آهنگر "an iron," or "blacksmith"; کوزهگر "a potter"; &c. &c.

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NOUNS OF PLACE.

144. The Persians have also adopted this Noun from the Arabic; as, مسجد "a mosque" or "place of worship"; متنزه "a station," or "place of descent"; معتبر "a ford over a river," &c.: but still the genuine Persian form is

* See p. 21.

frequently used; which is, to add گاه, meaning both *time* and *place*, to the Noun; as, خوابگاه “a bed” or “place of sleep”; منزلگاه “a resting-place”; تختگاه “a throne-chamber,” and sometimes the “capital of the empire,” for the throne rests there; شامگاه “the evening,” or “the night-time”; بیگاه “untimely,” or “out of time”; &c. &c.

145. In like manner, زار, سitan, دان, کده, سار, لاخ, added to Nouns, all denote the places of any thing of which the Nouns bear the name; as,

گلستان	A rose-garden.	قلمدان	A penholder, or inkstand.
خارستان	A thorny place.	شمعدان	A candlestick.
شوره زار	{ A salt-desert, or or نمک زار a salt-mine.	کوهسار	A mountainous country.
بتكده	An idol-temple.	سنگ لاخ	A rough stony place.
آتشگاه	A fire-temple.	دیولاخ	A place haunted by evil spirits.
		&c. &c. &c.	

146. Adjectives implying possession, plenty, mixture, or colour, are formed by prefixing the Nouns to the Particles گن, فام, بین, سار, ناک, مند, ور, دار, آگین, گین; as,

غمگین	Sorrowful.	حوف ناک	Fearful.
شرم آگین	Bashful.	شرم سار	Ashamed.
آمیدوار	Hopeful.	زمردین	Emerald-coloured.
دانش ور	Learned.	سیاه فام	Black-coloured.
خردمند	Wise.	گلگون	Rose-coloured.
زهربنگ	Poisonous.	&c. &c. &c.	

147. Adjectives denoting *similitude*, or *fitness*, are formed by placing the Nouns before سا, آسا, وش, آنه, سان, وار, &c. &c. ; as,

سحرسا	Like magic.	زناده	Fit for women.
عنبرآسا	Like ambergris.	ديوسان	Demon-like.
ماه وش	Resembling the moon.	خورشيد سان	Resembling the sun.
مردانه	Manly; and also, Fit for men.	شاه وار	Prince-like, or Fit for kings.

148. Some Adjectives, when intended to express *fulness*, *entireness*, *completeness*, or *variety*, are repeated, having the letter (ا) *Aléf* interposed between them ; as لیالب “brimful”; سراسر “entirely,” or “from one end to the other”; گوناگون “of various colours”; &c. But the instances of these two or three classes of Adjectives are very few,—almost confined, indeed, to those above stated.

149. From the Compounds above mentioned, or any other Adjectives Compound or Simple, Abstract Substantives may be formed, by adding the Particle ی; subject to the same conditions as already stated, when speaking of *Definite and Indefinite Nouns**.

150. Another class of these Abstracts is formed by placing the Third Person Singular of the Simple Preterite of a Verb before the Imperative of the same Verb; or before the Third Person Singular of the Simple Preterite of the same, or of another Verb.

* See the Rules on *Definite and Indefinite Nouns*, p. 32.

The Conjunction , is sometimes placed between them ; which is, however, never fully pronounced, but only serves as a (‘) Peesh on the last letter of the preceding word ; as, گفتگو or گفتگو “ conversation ” ; جستجو “ search ” ; خریدو فروش or خریدو فروخت “ buying and selling ; ” آمد و شد or آمد و رفت “ coming and going ; ” or “ frequenting ” ; &c. &c.

151. Others are made, again, by adding ؎ to the Third Person Singular of the Simple Preterite of a Verb ; as, رفتار “ speech ” ; رفتار “ motion ” or “ behaviour ” ; &c. &c.

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### OF PREPOSITIONS.

152. Prepositions serve to connect words one with another, and to shew the relation between them. They are, for the most part, set before Nouns and Pronouns ; as,

پدر من از خانه بازار رفت “ My father went *from* home *to* the market.”

من این کتاب را با دادم “ I gave this book *to* him.

153. Prepositions are of great use in all languages ; but in one particular they are of greater use in Persian than in any other language not similarly constituted ; inasmuch as, in Persian, they express all those relations which, in some languages, are chiefly marked by Cases, or the different endings of Nouns.

154. Prepositions are Separable or Inseparable. The Separable Prepositions are those which may be used separated

from other words; as, **بَالِ** "upon," or "atop," "aloft"; **فَوْأَرَ** "down"; **فَوَارَ** "above"; **فَوَارَ** "below," or "beneath"; **فَوْرَ** "down"; **فَوْرَ** "before," or "in front"; **فَوْرَ** "after," or "behind"; **سُوِي** "towards," "side of"; **نَزَدِيْكَ**, **نَزَدَ** "near"; **بَهْلُو** "by the side"; **مَيَان** "between"; **بَرَاي**, **بَهْر** "vicinity," "neighbourhood"; **نَزَدِيْكِي** "for," "on account of"; **بَيْرُون** "out"; **أَنْدَرُون** "in." To which may be added these four, borrowed from the Arabs; **جَانِبُ** "side"; **قَبْلُ** "before"; **بَعْدُ** "after"; **جَهَتُ** "toward."

155. The Inseparable Prepositions are those which cannot be used separately; as, از "from," "by," "of"; بر "on," "upon"; به "to"; با "with"; در "in"; را "for," "to," "of." Some of these are often used two together, so as to form Compound Prepositions; as, از بالا "from above," or "from top"; از بالا "from the height"; از زیر, از زیرین "from below," "from beneath," "from under"; از پس "from behind"; or پس از "then," or "afterwards"; از پیش "from before"; "from"; از میان "from the middle," "from the midst," "from amongst"; از پیکو "from the side"; از نزدیک "from near"; از برای "for," "because of," "on account of"; از پیرون "from without"; از اندر "from within"; قبل از "before"; بعد از "after." Taking از away, به (to), may be prefixed to all the foregoing Prepositions, except قبل and بعد. بـهـر, برـای, سـپـس is very often used to signify "out-and-out," "clear-out," "quite out." از is no more than از contracted, and therefore

may be used instead of it, but must always be prefixed to the Preposition: the use of it is, however, chiefly, if not wholly, confined to poetry.



### OF CONJUNCTIONS.

156. There are, in Persian, Simple as well as Compound Conjunctions. The following are the Simple Conjunctions: وُ \* “and”; هُمْ نیزْ, هُمْ “also,” “likewise”; اگرْ or اگرْ “if”; يا “or,” “either”; جُزْ “except”; مَنْ “unless,” “rather”; کِی, کِیهْ “for,” “because,” or “whether.”

157. Compound Conjunctions are of various sorts. One sort is composed of two Conjunctions; as, وَ اگرْ or اگرْ “and if”; وَ يا “and or”; وَ لیکنْ, وَ امّا which latter is also abbreviated, thus بَلْ, لیکنْ “and but,” “nevertheless”; بَلْهُ “but rather,” or “perhaps”; وَ اگرچهْ, اگرچهْ, گُرچهْ, گُرچهْ “although,” “and although,” &c. Another sort is compounded of a

\* This Conjunction is borrowed from the Arabs, and is pronounced وُ va; but it is not always distinctly articulated in Persian. Very often, when coming between two words, especially when such words have a natural affinity or any other relation one to another, the وُ is used as a vowel; and it serves only as پیش (‘), or the vowel ی in English, as if placed on the last letter of the first of the two words; as, پَدَرُوْ مَانَدَرُوْ “the father and mother”; رَوْزَوْ شَبْ “day and night”; گَرْم وَ سَرْد “warm and cold,” &c.; which are not usually pronounced “Pedar va mandar,” “Rooz va shab,” “Garm va sard”; but, “Pedarū mandar,” “Roozū shab,” “Garmū sard,” &c. &c. The following Conjunctions are also borrowed from the Arabs: لیکنْ, بَلْ, امّا “but”; بَلْهُ “rather.”

Conjunction and a Preposition; as, **بِـ**, "excepting"; **بِـ**, "بِـ", "together"; &c. &c.

159. A Preposition alone is sometimes used as a Conjunction; as, پس “then”; بی “without”: and sometimes a Noun also; as, خواه “whether”; &c. &c.

160. Conjunctions and Prepositions being equally essential to discourse, since they form that class of words called *Connectives*, without which there could be no language; some further remarks, joined with a few examples on the nature and the use of Conjunctions, may not be unacceptable to the learner.

161. Conjunctions are principally divided into two sorts, the Copulative and Disjunctive.

The Conjunction-Copulative serves to connect or to continue words or sentences, by expressing an addition, a superposition, a cause, &c. ; as,

او و برادرش در لندن میباشند He and his brother reside in London.

من خواهم رفت اگر او هم رخصت دهد I will go, if he would give me permission.

من نرفتم زیرا که میدرستیدم I did not go, because I was afraid.

&c. &c. &c.

162. The Conjunction-Disjunctive serves also to connect or to continue words or sentences: but instead of connecting their meanings, as the Conjunctives do, they disjoin them, or set them, as it were, in opposition; as,

|                                             |                                                   |
|---------------------------------------------|---------------------------------------------------|
| يَكْ فِنْجَانْ چَائِيْ بِي شِيرِبَمْ بِدَهْ | Give me a cup of tea,<br>without milk.            |
| أَرْهَمَهْ كَسْ پُرْسِيدْ مَكْرَازِمَنْ     | He asked every body, <i>except</i> me.            |
| خَادِمْ مَنْ رَفَتْ أَمَابِرْ نَكَشْتْ      | My servant went, <i>but</i> he<br>did not return. |

163. These two kinds of Conjunctions may further be subdivided in the following manner.

Conjunctions that unite both sentences and their meanings: they are either *Copulatives* or *Continuatives*.

The former may join all sentences, however incongruous in signification; as,

سَعْدِيْ شَاعِرِ خَوَيِّ بُودَ وَهِنْدَ بِسْيَارَ كَرْمَسْتْ

Sādī was a fine Poet, and India is very hot.

The latter join those sentences only which have a natural connection; as,

سَبَزَهْ دَرَصَحْرَا يَافِتْ نَمِيشَوَدْ بِجَهَتِ أَيْنِكَهْ بَارَانْ نَيَامَهْ آسْتْ

No verdure is found in the fields, *because* there has been (come) no rain.

پَنْدِ پَدَرَتَرا بِشَدَوْجَهْ أَوْ خَيْرِ خَواهِ تَسْتْ

Listen to the advice of thy father, *for* he is thy well-wisher.

164. Continuatives are also of two sorts, *Suppositive* and *Positive*.

The former denote connexion, but not actual existence; as,

آفَتَابْ تُرَا خَواهَدْ سُوختْ أَكْرَبِيُّرُونْ بِرَوْيِ

The Sun will scorch thee, *if* thou goest abroad.

The latter imply connexion and actual existence at the same time ; as,

تُوْخُد اتَّرْسِي زِيرِاكَهِ پَدَرُومَادَرَتْ اعْزِيزْ مِيدَارِي

Thou art a God-fearing man, *since* thou lovest thy parents.

165. Again, Positive Continuatives are either Causal or Collective. The former subjoin causes to effects ; as,

ازِدَرْخَتْ افْتَادْجَهْ شَاهَهْ تَابْ نَيَاوَرْدْ He fell from the tree *because* the branch could not bear (him).

The latter subjoin effects to causes ; as,

أَوْابَلَهْ أَسْتْ زِينَرْوْ نَمِيقَهَمَدْ He is a fool, *therefore*, he does not understand.

&c. &c. &c.

166. Disjunctive Conjunctions, which unite sentences, while they disjoin their meanings, are either Simple, which merely disjoin ; as, آنْ يَا أَسْبَ أَسْتْ يَا خَرْ “That is *either* a horse or an ass”; or Adversative, which both disjoin and mark an opposition ; as, آنْ أَسْبَ نِيْسَتْ بَلِكَهْ خَرَسْتْ “That is not a horse, *but* it is an ass”; &c. &c.

167. Adversative Disjunctives are divided into *Absolute* and *Comparative* :—Absolute, as when I say, من بِيدَار بُودَمْ آمَاتُو نَبُودِي “I was awake, *but* thou wast not.” Comparative, as in this example : اينْ أَسْبَ رَوَانْتَرازْ آسَتْ “This horse is swifter *than* that”; &c. &c.

168. Adversative Disjunctives are further divided into *Adequate* and *Inadequate* :—Adequate, as when it is said, او خواهَدْ آمَدْ مَكْرِيمَهَ باشَدْ “He will come, *unless* he be sick”; that is, his sickness only will be an adequate cause to prevent his coming. Inadequate, as in this sentence, او قَبُولَ نَخْواهَدْ گَرْ آگَرْچَهِ مِسْكِينَ باشَدْ “He will not accept (it), *although* he be poor;” that is, his poverty will not be a sufficient or adequate cause to make him accept it; &c. &c.

## OF INTERJECTIONS AND EXCLAMATIONS.

169. Interjections are words thrown in between the parts of a sentence to express the passions or emotions of a speaker. They may, however, be termed Exclamations when they occur at the beginning of a sentence; that is, when the speaker begins his speech by uttering one of these words first; as, “از شدّت بیماری آنسوس که قوّت حرکت ندارم” “From extreme illness, *alas!* that I have not the power of moving.” or, “آفسوس که مرگ اُررا آمان نداد” “*Alas!* that death gave him no quarter!” &c. &c.

170. The Persians have borrowed most of their Interjections from Arabic; in which latter language they are pretty numerous. They are not, however, a set of words without definite meanings in themselves; as, “oh!” “ah!” “hem!” “ho!” &c.: but, on the contrary, they are all of them significant words, and some even short sentences, used as Interjections; because their very meanings express the passions or emotions which the speaker intends to express. Nor are their uses always confined to these modes of expression; but are otherwise employed as Adjectives, as Substantives, as Verbs Simple or Compound, just as they happen to be. Similar instances are numerous, even in English. What are, for instance, “O misery!” “Death!” “Shame!” &c. but significant words, used as Interjections, as well as otherwise?

171. The following is a list of the principal Interjections used in Persian; which are, with the exception of those marked P., all Arabic:—

172. Interjections expressing regret or sorrow are, حَيْفٌ P. “Alas!” دِرِيجٌ P. أَنْسُوسٌ “Pity!” آهٌ P. “a sigh.”

173. Those which intimate grief, distress, or want of help, are, أَمَانٌ P. دَخِيلٌ “O quarter!” بِيَادٍ P. فَرِيَادٌ “Cry!” بِيَادٍ P. أَمَانٌ “Injustice!” يَارَبٌ “Tyranny!” يَارَبٌ “O Lord!”

174. Such as are expressive of admiration, both real and ironical, are آفَرِينٌ P. “create!” (that is, O Lord, let us have more!) تَبَارَكَ اللَّهُ, بَارَكَ اللَّهُ “God is mighty!” مَرْحَبًا! (Welcome!) وَاهَ, بَاهَ, وَاهَ! “God has willed!” وَاهَ, بَاهَ, وَاهَ! “Heigh-ho!” or “Bravo!” &c. &c.

175. Of aversion, or disgust: مَبَادَا P. “May it never be or come to pass!” تَعَوَّذُ بِاللَّهِ, عَيَادًا بِاللَّهِ “God protect us!” أَسْتَغْفِرُ اللَّهَ “God forgive me!” &c. &c.

176. Of lamentation, mourning, &c.: فُغَانٌ P. آفْغَانٌ “Lament!” “Oh!” “Alas!” وَأَوْيَلاً, وَاهِي “O misery!” وَاحْسَرْتَا “O loss!” “O pity!” &c. &c.

177. Of hatred and contempt: أَفْ “Fie!” &c. &c.

178. Of a call of the attention: هَلْنَ P. أَيْنَكَ P. هَلْنَنْ P. “Lo!” “Behold!” “Hark!” to all of which أَيْ “O!” also may be prefixed.

179. We may now give a few examples of the introduction of the above into sentences.

فَرِدَا انْشَاءَ اللَّهِ بِدِيدَنِ شَهَا خَواهَمَ آهَدْ To-morrow, please God! I will come to see you.

آسَبْ شَهَا دِيرَوْزْ مَاشَاءَ اللَّهِ خُوبْ How well, as God willed yesterday, did your horse run?  
دَوْدَنْ

بِرَادَرِ مَنْ أَفْسُوسْ كِه بِشِدَّتْ بِيَهَارْ My brother, I regret, is very seriously ill.  
آسْتْ

آهَ آزَآنْ هَمَهَ مَهْرَ بَانِيَهَا كَهْ أُوبَاتُوْ كَرْدَنْ Alas! for all those kindnesses which he exercised towards thee!

مَرْجَبَا اِيْنْ صَفْحَهَا بِسْيَارْ خُوبْ نِوَشَتَهَ Bless thee! thou hast written this page very well.

افْ كَهْ قَدَرْ زَحَمْتْ بِيْفَائِيَهَهْ مَيْدِهِيْ Fie! how much useless trouble thou givest!

أَيْ واَيْ كَهْ مَرْدُمْ اِيْنْ شَهْرَازَكِرْسَنْكِيْ مَرْدَنْدَنْ O misery! the people of this city all died of hunger!

&c. &c. &c.



### OF ADVERBS.

180. Adverbs being parts of speech which express some quality or circumstance respecting what are called Verbs, are, in Persian, chiefly Nouns, Participles, and Prepositions; or are derived from, or made up of, different combinations of these parts of speech, with or without Particles, in the following manner:—

(1) Of Number: as, يَكْبَارْ "once"; دُوبَارْ "twice"; سَهْ بَارْ "thrice"; &c. &c.

(2) Of Order : as, اولین "first"; اوّل مرتبه, اوّلا, تَخْسُّتَيْن "secondly"; سیّوم مرتبه, سیّومین, سیّوم, سیّوم "thirdly"; رابعه or, چهارم مرتبه, چهارم, چهارمین "fourthly"; &c. &c.

(3) Of Place : as, اینجا "here"; آنجا "this way," آنجا "this direction," &c.; آنسو, آنجا "there," آنجا "that way"; &c. &c.

(4) Of Interrogation : as, کدامجا, کجا "Where ?"; کدام طرف, کدام, &c., "What place ?" "What way ?" "What direction ?" &c. چند "How many ?" "In what manner ?" چون "How ?" "Wherfore ?" چرا "On what account ?" ازچه رو "For what cause ?" چه قدر "How much ?" "What quantity ?" &c. &c.

(5) Of Time Present : as, حالا, اکنون "now"; هم اکنون, همین زمان, این زمان, همین‌دم instant, "this very moment"; امروز "to day"; امشب "to night"; امسال "this year"; &c. &c.

(6) Of Time Past : as, قبل ازاین, پیش ازاین "before this"; تدیم, پیشین "anciently"; پیشتر, پیش, ازپیش دیروز "yesterday"; دیشب "last night"; دیشب "last year."

(7) Of Time to Come : as, فردا "to-morrow"; دیگر روز, روز دیگر "the next day"; فرد اشب "to-morrow night"; شب دیگر "the next night"; پس فردا "the day after to-morrow"; پس فردا "the night after to-morrow"; سال دیگر "the

next year"; ماه دیگر "the next month"; هفته دیگر "the next week"; or سال آینده، ماه آینده، هفته آینده "the coming or approaching week, month, and year." سپس، بعد از این "henceforth," "in future," "hereafter," &c.; پس از این، آینده "by-and-bye," "presently, &c.: فی الفور زودی، عنقریب "immediately," "instantly," "directly," &c.

(8) Of Time Indefinite: as, بسیار بار، بسیار، مکرر، بارها "often," "many a time," "oftentimes"; گاهگاهی "occasionally"; گاه و قدمی "sometimes"; زود "soon"; کمتر "very seldom"; نادر "rarely"; همواره، همیشه "always," "ever"; پیوسته "constantly"; روزانه، ریویه "every day," "daily"; سالیانه "every year"; هرساله "yearly"; هرماهه "every month"; ماهیانه "monthly"; هر هفته "every week"; هر دم "weekly"; هر دم "every moment"; دیدم "momentarily"; دیگر بار، دیگر، باز "again"; &c. &c.

(9) Of Quantity: as, بسیار "little"; آنکه "much"; کم "rare"; فراوان خیلی "greatly," "a great many"; وافر "abundantly"; کافی "sufficiently"; بس "enough," "only"; همین "even," "even this only."

#### (10) OF MANNER OR QUALITY.

181. Adverbs of Quality are the most numerous: they are generally formed by adding the termination آن (which answers to the English "ly") to an Adjective, whether Simple or Compound; as, دلیرانه "bold-ly";

دَانْشُرَانَه “learned-ly”; &c. Every Compound Epithet, therefore, with very few exceptions, can be thus used as an Adverb\*.

182. Participles Present are also used as Adverbs: they may be Simple; as,

أُونالانْ بِمَنْ كَفَتْ He spoke to me lamentingly.

وَيْ خَنْدَانْ أَرْمَنْ بِرْسِيدْ He asked me smilingly.

or Compound; as,

بِرْخَاشْ جُوْيَانْ آمَدْ He came contentiously, or in a manner evidently seeking contention, i.e. to pick a quarrel.

گَرِيْهُ كَنَانْ بَرْدَرِسَرَايِ شَاهَ رَفَتْ He went weeping to the gate of the palace of the king.

183. Compound Past Participles are likewise employed as Adverbs; as,

دِلْشِكْسَتَهْ بازَكَشَتْ He returned broken-hearted.

In fact, every Noun which describes a Quality, Manner, or Attribute, may be employed in Persian as an Adverb.

(11) Of Doubt; as شاید “perhaps”; باشد “it may be” or “may happen”; تواند “possibly”; بُوكه “peradventure”; &c.

(12) Of Affirmation; as هَرَآيَنَه, هَمَانَا “certainly”; الْبَتَه “verily”; بِيْشَهَه, بِلَاشَك, لَاشَك, بِيْشَك “undoubtedly”; بِيْهَمَهْ چَيزْ “without any doubt whatever”; بِيْسَاخَتَه “without artifice.”

\* See the List of the Compounds, Adjectives and Epithets, p. 103, 4.

(13) Of Negation; as, هرگز “never”; نه “no,” “not”; آبدا, مُطْلَقا, “not at all”; هیچ وقت “at no time”; هیچ چیز “nothing whatever”; in no wise”; هیچ کدام “none whatever”; هیچ کس “no person”; هیچ باب “on no account;” &c. &c.

(14) Of Comparison; as, فرزن, آفرزن, بیشتر, زیادت “more”; کمتر “much-more”; آکثر, اغلب, بیشترین “most”; بسیارتر “least”; خردتر, خردک, کوچک, کوچکتر “small”; اقل, کمترین “least”; مواری, کوچک, کوچکتر “smaller”; مساوی, میل, مساوی “equal”; موازی “parallel”; محادی, مقابل, روپرتو, روپرتو “opposite,” “face to face”; هموزن, موازن “of the same weight.”

184. Prepositions, or even Adjectives, singly, in some instances, become Adverbs, by their application merely, *without* suffering any change; as in these phrases:

رفتن مانزدیک است (The time of) our departure is near (at hand).

پس چرا آزمَنْ شکایت میکنی Why, then, dost thou complain of me?

&c. &c. &c.

185. The following sentence will better explain the manner in which Adverbs are used in Persian:

من یکبار بُدید نش رفتم I went to see him once.

186. When the Adverb “once” is employed in English, it may mean indefinitely; namely, “once upon a time.”

In Persian, in such instances, the Indefinite Particle **ی** is added to the Adjective **بار**; as,

**بَارِي بِدْيَدْنَشْ رَفَتْ** *Once upon a time, he went to see him.*

It may be used without any emphasis being intended; as, “Once I went to see him.” Either of the two foregoing phrases, in Persian, may be employed here; when the context *will do the rest.*

187. It may, in English, mean “*one time only*,” i.e. neither “*more nor less*.” Now, in Persian, the Adjective-Adverb **بس** “sufficient,” or “only,” must also be used with the other Adverbs in manner following:

**مَنْ يَكْبَار بِدْيَدْنَشْ رَفَتْمْ وَبْسْ** I went to see him, *only once.*

**أَوْ دُوْسَاعَتْ بَامَنْ بُودْ وَبْسْ** He was *only two hours with me.*

**يَكِي أَزْأَيْشَانْ خَنْدَانْ بُودْ وَبْسْ** One of them was *smiling only.*

188. Sometimes the Adverb **هَمِينْ**, the Adjective **تَنْهَا** “alone,” or the Adjective-Adverb **تَنْهَائِي** “singly,” are used with **بس**, or employed instead of it; as,

**هَمِينْ يَكْبَار أَزْمَنْ پُرسِيدْ وَبْسْ** He asked me only once, and no more.

**مَنْ تَنْهَا أَزْتُو شِكَايَتْ مُيْكُنْمْ وَبْسْ** I complain of thee alone, and only.

**شُمَا هَمِينْ تَنْهَا أَزْمَنْ پُرسِيدِيدْ** You asked of me alone.

**اَيْشَانْ هَمِينْ تَنْهَا مُيْگَفْتَنْدْ وَبْسْ** They alone were speaking, and no one else.

**اَكْنُونْ أَزْمَنْ بِشْدَوْ** Listen to me now!

آزْچندِین چهَتْ مَنْ اَيْنَ اَسْرَاخَرِيدَمْ I did not buy this horse, for several reasons.

اوَّلا اَيْنِكَهْ پِيرَاسْت First, that it is old.

دوم or ثَانِيَا اَيْنِكَهْ لَنَگَسْت Secondly, that it is lame.

ثَالِثَا or سِيْمُ اَيْنِكَهْ بَدَرَ لَنَگَسْت Thirdly, that it is of a bad colour.

&c. &c. &c.

دِيروزْ كَجَارْفَتَهْ بُودَيْ Where hadst thou gone yesterday?

چِرامِيپُرسِي Why dost thou ask?

آزْانِيَكَهْ دُوْبَارَ دَرَزَدَمْ وَكَسَيْ جَوَابَ نَدَاد Because I knocked at the door twice, and no one gave me an answer.

چِهْ وَقْتَ بُود What time was it?

دَرَسْتَ خَاطِرَمْ نِيَسْتَ مِيَثَوَانِسْتَ كَهْ I do not *exactly* recollect (it is not exactly in my recollection): it might have been *mid-day*.  
ظَهَرْ بَاشَد

189. The learner will observe, that the Adjective <sup>دَرَسْت</sup> "perfect" has here been employed as the Adverb "exactly," without having suffered any change of form: so he may also remark with regard to the Adjective <sup>خُوب</sup> "good," or "well," in the following sentence:

خُوبْ تَامَلْ بُكْن شَايَهْ خَاطِرَتْ بِيَايَهْ Think well! it may *perhaps* come into thy recollection.

حالا خَاطِرَمْ آمَدْ يَكْسَاعَتْ بَعْدَ آزْظَهَرْ بُود Now I recollect (or it is just come into my recollection); it was *an hour after noon* (one o'clock).

از کجا بخاطر آمد Whence came it into thy re-collection?

از مردوان که آغلب در ساعت یک بچاشت میروند From (seeing) the common labourers, who *mostly* go to (their) meals at *one o'clock*.

این چه دخل بدرزدن دیروز شمادارد What has this to do (what connection has this) with your knocking at the door *yesterday*.

چرا که چون من محروم‌مانه از درخانه شما بر میگشتم جمعی از آنها را در کوچه دیدم Why, because just as I was returning, *disappointedly*, from the door of your house, I saw a *number* of them in the street.

این هرگز دلیل نمیشود براینکه شما ساعت یک بدرخانه من آمدید This can *never* be considered (become) a proof that you came to the door of my house at *one o'clock*.

چرا نمیشود Why not?

از این سبب که عمله همیشه و هر روز در ساعت یک مقرر بچاشت نمیروند For this reason, that the workmen do not *always*, and *every day*, go to (their) meals *exactly* at *one o'clock*.

چه من بسیار دیده‌ام که ایشان در ساعت دو غذا میخورند For I have *often* seen them eating their food at *two o'clock*.

و دیگر آنکه جمعی عمله راتنها در کوچه دیدن آبادلیل نیست که آنها ایشان بخوردن میروند And again, to see merely (تنها) a number of workmen in the street, is by *no means* a proof that, *positively*, they are going to eat.

حالیس است شما خیلی خوب مسلطی هستید It is *enough*, now: you are a *very good* [ironically used] logician.

آمّا راست بگو فردا خانه خواهی بود یانه But tell me (speak), *Really,*  
wilt thou be at home *to-mor-*  
*row, or not?*

خدا میداند وسَّ God *only* knows.

مَگَرْ آنِیکَهْ بِگُوئِی کَیْ خواهی آمد وَالبَّتَهْ Unless thou shouldst say *when*  
 thou wilt come, and dost  
 come *accordingly*.

بِیَانِی يَسْأَعَتْ پِیشْ آزْ ظَهَرِی شَكْ وَعَدَهْ I promise that I will come,  
*without fail, an hour before*  
*noon.*

بِسْيَارْ خَوبَ اگرْ مِيَتَوَانِي زُودَ تَرَهُمْ بِيَانِي Very well: if thou canst, come  
*earlier even: there is no*  
*objection (lit. harm).*

#### OF DIMINUTIVE NOUNS.

190. This class of Nouns has a very extensive and peculiar application. With a complete knowledge of the properties of a Persian Noun, and of the changes which it undergoes by grammatical inflection, the mode of imparting to them a diminutive signification would appear to be simple and obvious, and scarcely of sufficient importance to require separate illustration; especially when we consider the vast power of expression, and the unlimited variety of epithets existing in the Numbers of the Persian Adjectives, and their susceptibility of almost infinite combinations with other Parts of Speech.

The fact, however, is, that, in the Persian Language, these Nouns constitute quite a separate class, and their forms are of a very perplexing nature; contrary to that general uniformity and simplicity which characterizes the

grammar of this Language. One cause of this peculiarity, perhaps, is, that the Affixes (four in number,  $\text{ش}$ ,  $\text{شـ}$ ,  $\text{شـ}$ ,  $\text{شـ}$ ) which—being added to a Noun—at one time express simply *smallness of size*, at other times impart to it other meanings; such as, *tenderness*, *pity*, *contempt*, *artificial* things in imitation of nature, *nicknames*, &c. &c.

Hence these Particles are not exclusively appropriated to one particular purpose, but vary their office when added to different classes of Nouns; and a foreigner may experience some difficulty in duly comprehending the use and application of these Affixes.

The difficulty, however, will in general be experienced by the Student only in writing Persian; for in reading any respectable Persian book, he will always find the context so clear, that, if he understands what he reads at all, he will readily comprehend what a Noun, having any of these Affixes, is intended to express: but in *writing*, if he cannot trust to his knowledge of the idiom, he need not make use of them to express any of the different meanings above mentioned. Some Adjectives, Adverbs, Epithets, &c., may equally be, and are, by the Persians, universally employed for that purpose, as already stated.

191. I will now proceed to explain, as clearly as I can, how Diminutive Nouns of various kinds are formed in Persian, by the aid of the four Particles above specified.

## 192. OF THE DIMINUTIVE PARTICLES,

WHEN ADDED TO  
THE NAMES OF RATIONAL BEINGS.

(1) The Particle <sup>ك</sup>، when added to the names of Rational Beings, may simply denote Diminutiveness ; as, مَرْدُك “a small man”; زَنْكَ “a small woman”; پَسْرَك “a small boy”; دُخْنَرُك “a small girl.” In this sense, however, unless jestingly, it is seldom used.

(2) When added to a Noun of this class, and not intended simply to express Diminutiveness, an Adjective must be added, to define the meaning, which, in this case, however, is not always of a favourable nature ; as, مَرْدُك پَارْسَا “a good holy man”; مَرْدُك شَرِير “a wicked man”; &c. &c.

(3) It may be used in an endearing sense, to imply Pity, Affection, Regret, &c.; as, طِفْلَكِ مَنْ بِيْمَارْسَت “My poor dear child is sick”; &c. &c.

(4) With the letter <sup>ك</sup> added to the <sup>ك</sup>، so as to make it <sup>كك</sup>، it may imply “*contempt*,” with or without an Adjective ; as, أَيْ مَرْدَكَه “O thou fellow!” لِمَ زَنْكَه “Why, this woman”; &c. &c. But this is restricted to Grown-up persons ; for in the case of a Boy or a Girl, the <sup>ك</sup> alone (also, with or without an Adjective) is quite sufficient to imply the contemptuous sense ; as, پَسْرَه “a naughty boy”; دُخْنَرَه “a good-for-nothing girl”: or, هَرَزَه پَسْرَه “a profligate boy or youth”; دُخْنَرَه يِ حِيَا “a shameless girl”; &c. &c.

193. The Particle <sup>چ</sup> is never added to the names of Rational Beings.

## 194. OF DIMINUTIVE PARTICLES,

WHEN ADDED TO  
THE NAMES OF IRRATIONAL BEINGS.

In Persian, we may say خَرَكْ, أَسْبَكْ, signifying “a small horse,” “a *small ass*,” &c. &c.; and the Adjectives خَرْدْ or كُوچْكْ “little” or “small” may at the same time be used; as, أَسْبَكْ كُوچْكْ “a little horse”; خَرَكْ خَرْدْ “a small ass”; &c. &c.

195. It may also be added to this class of Nouns, to imply *pity* or *compassion*, &c.; but in this meaning it is generally accompanied with an Adjective; as, خَرَكْ مُسِكِينْ “the poor wretched ass”; گاوِكْ خَسْتَهْ “the poor tired ox”; &c. In both these senses, however, it is more usual to add the Particle ک, with or without an Adjective, to the Generic Noun حَيْوَانْ or جَانُورْ “Animal,” for Beasts of all kinds; and to مرغْ “Bird,” for Fowls of all descriptions; as, حَيْوَانَكْ “poor little creature,” or merely “little creature”; مرغَكْ “poor little bird”; &c.; or حَيْوَانَكْ خَسْتَهْ “the poor jaded beast”; جَانُورَكْ ضَعِيفْ “the weak miserable animal”; &c. &c.

196. It is at the same time to be observed, that حَيْوَانْ is chiefly to be used for Domestic Animals, Quadrupeds, and Fish; while جَانُورْ applies to Wild Beasts, Reptiles, and Vermin of all kinds.

197. The Particles ک, چ, and ئ, are never added to this class of Nouns.

## 198. OF DIMINUTIVE PARTICLES,

ADDED TO  
INANIMATE THINGS.

The Particles **ن** and **چ** are most extensively used, in Persian, with this class of Nouns :

- (1) To indicate Smallness of Size ; as, **خوضك** “a little pond”; **باغچه** “a small garden.” But in this sense the affix **چ** is mostly employed.
- (2) To imply things made in imitation of nature, or other works of art : and under these heads are to be included toys, and all those things which are made for pastime, resembling, or having a connexion with any thing really useful or important.

199. The Particle **ن** is, however, most commonly employed in senses such as these ; *i.e.* **آدمك** “a little image” (from **آدم** “a man”); **مُورتك** “a little insignificant picture,” scratched, as it were, upon a piece of paper, or daubed upon a wall ; (**تصویر** being the proper word for a regular “picture,” and both derived from the primitive Arabic Substantive **صُورَة** “a form” or “a likeness.”) In like manner, **کاغذن** means a “kite” (‘a fictitious bird,’ as Dr. Johnson terms it, ‘made of paper’); **کاغذ** being the Persian for “paper”; &c. &c.

(3) The Particle **ن** is again added to the Noun, when the intention is to express the application of it to the performance of an action out of its ordinary use ; as, **چشمك** “a significant *wink* of the eye”; **دستك** clapping the

hands for mirth or applause ; **گوشك** *listening*, by *stealth*, to what is going on ; **پشتك** making a somerset, so as to fall upon the back ; &c. &c. ( **گوش**, **دست**, and **پشت**, meaning the *hand*, the *ear*, and the *back*, respectively).

200. Many additional instances of the use of these (so-called) Diminutive Particles, with still more numerous modifications of their meanings, might be cited ; but it will probably be thought that quite sufficient attention has already been bestowed upon this comparatively unimportant part of the Grammar. The reason of my having dwelt upon it at so much length, is, that the Persian Language, being constitutionally poetical, is usually very figurative ; and, notwithstanding its simplicity and regularity of its general construction, it still abounds in pithy and concisely subtle expressions, chiefly perhaps arising out of these *little things*. Now, unless a foreigner—for whom, after all, Grammars are written—obtains a competent knowledge of phrases and idioms of this nature (I speak from experience), he can never master any language. He may indeed go on reading ever so much, but he will never *satisfy himself* ; or write ever so many books, but he will never *satisfy others*.

201. The following dialogue between two friends may, after all, perhaps give the best idea of the mode in which these Diminutive Particles are employed in Persian :—

Who is that *fellow* ?

1. آن مرد که کیست

Of whom dost thou speak ?

2. کرا میگوئی

Of that person, who, with the *small box* under his arm, is standing yonder.

است

Knowest thou not Hasan,  
the goat-dancer? He is of  
some *celebrity* in this town.

2. حَسَنِ بُزْبَارْ اَنْمِيْشِنَاسِيْ اُوْدَرَائِينِ شَهْرِ  
شَهْرَ تَكِيْ دَارَد

I had often heard of a  
"monkey - dancer"; but a  
"goat-dancer" must be *some-  
thing altogether new.*

1. مَيْمُونِ بازْ مَكَرَ شَنِيدَه بُودَمْ اَمَا بُزْبَارْ  
بَايَدُ كَهْ چِيَزِكِ تَازَه باشَد

O, don't mention the name  
of the monkey! for it is a  
disgusting creature.

2. اِسْمِ مَيْمُونِ مَبَرَكَه جَانَورَكِ مَغَصِيْسْتَ  
1. مَكْوُكِه مَقْلِدَكِ غَرِيْبِيْسْتَ

Do not say so; for it is a  
wonderful little *mimic*.

2. مُنْتَهَاهُ اِيْنِسْتَ كَهْ نِيشَكِ وَامْيِكَدَه  
يَاْچَشَمَكِ مُيْزَنَه يَاْپَيْشَتَكِ بَرْمِيدَه

Perhaps this *wonderful  
goat* of yours, then, performs  
some magic?

1. مَكْرَائِينِ بُزَكِ شَهَا سِحْرِ مِيْكَنَه  
2. سِحْرَدَرْ كَارِيْسْتَ اَمَا اِيْنِ حَيْوَانَكِ

There is no magic in the  
case; but this *little animal*  
exhibits *several tricks* that  
are very surprising.

2. بازْ چِهَه چَنَدِه مِيْ آرْدَكَه بُسْيَارْ مَسْعَجَبَنَدَه  
1. يَكِيْ آزَانَهارَا تَعْرِيفَ كُنْ بِه بَيْنَيْمِ

Describe one of them: let  
us see.

1. يَكِيْ آزَانَهارَا تَعْرِيفَ كُنْ بِه بَيْنَيْمِ

For instance: its master  
has several *little round pieces*  
of wood, all of the same size,  
and each about a span long.  
First, he places one of them  
on the top of that *box* upon  
the ground: the *little goat*  
jumps upon it. He then  
puts another on the top of  
that: again *the clever goat*  
jumps on the top of it:  
and so on, to the number  
of ten or twelve *bits of  
wood*: and the *goat*, stand-  
ing on the uppermost of all;

2. مَثَلًا صَاحِبَشِ چَنَدِه پَارِچَه چُوبِ دَارَد  
مَدُورِ هَمَهِ بِيْكِ اَنْدَازَه وَهَرِيْكِ بَقَدَرِ

يَكُوْجَبِ اَوْلِ يَكِيْ رَا مِيْكَنَه اَرَدِ بَالِيْ آنِ  
صَنَدِ وَقَچَه روِيْ زَمِينِ بَرْزَه بِرْمِيْجَه بَالِيْشِ

آنِ وَقْتِ يَكِيْ دِيْگَرِ بَالِيْ آنِ مِيْكَنَه اَرَدِ  
بَارِزَه بِرْمِيْجَه بَالِيْشِ وَهَمْجِيْنِ تَادَه

دَوْازَه پَارِچَه چُوبِ وَبَرْزَه بَالِيْ هَمَهِ

at one time moving *its beard*,  
and at other times shaking  
*its head*, in a manner to kill  
one with laughing.

ایستاده گاهی ریشکی میجنباند و گاهی  
سرکی حرکت میهند بطوری که از  
خنده آدم را میکشد

Enough of goats and monkeys! Each, in such *sort of tricks*, is a perfect *little devil*.—Now tell me, How is thy boy to day? Is he any better?

1. بس از بز و میمون هریک دراین بازیچها  
شیطانک تما میست حالا بگو پسرت  
امروز چه طور است همچ بهتر است

Poor child! his back is very painful: last night he could not sleep at all.

2. طفلک پشتش خیلی پر درست دیشب  
همچ خوابید

His pedagogue must be a strange *petty tyrant*!

1. این ملامگئی باید ظالمک غریبی باشد

He himself is not so bad: his wife, too, is a *good sort of woman*: but as to that *vile assistant* of his, he is worse than any thing thou canst name!

2. خودش انقدر بد نیست زنش هم زنک  
خوبیست آما آن نایبک نادرستش از  
هر چه بگویی بدتر است

Why, this *wretched youth* must be insane, to behave thus to the children!

1. این جوانک باید دیوانه باشد که  
بااطفال همچور فتار میکند

He is not quite so insane as you imagine, neither. Art thou aware of his *cunning contrivance*, by which he frightens the *little birds*, that they may not go near his *orchard*?

2. همچوهم که شما خیال میکنید او دیوانه  
نیست از تمھید کش خبرداری که  
مرغکهای کوچکرا چه طور میترساند که  
نر دیک با غصه اش نر وند

I have never heard (of it). What does he do?

1. هرگز نشنیده ام چکار میکند

He has taught the boys some of these *low vulgar songs*: and, several times daily, he sends them out into his *orchard*, saying, "Let one of you sing these little verses out loud, while the rest join in chorus, and *clap their hands*." See what low morals this *dissolute fellow* teaches the poor innocent children; besides hindering them from (prosecuting) their regular studies!

2. چندی از این تصنیفکهای هرزه به  
بچهایاد داده است و روزی خپدبار  
بیرونشان میفرستد بیانچه و میگوید  
یکیتان این شعرکهارا بلند بخواند و باقی  
بیهمان نوادستک بزنید ببین که این  
او باشک چه اخلاقی رزیله بطفلکها می  
آموزد بعلاوه اینکه از درس مستمری  
بازمیداردشان

Profligate (call him) as much as you will; but this clumsy contrivance of his can never prove that he possesses any cleverness; for one boy, with a *bird-clapper* (چوب چوبک from "wood"), would be sufficient for the purpose: and if the boys, each in his turn, [were to go and] shake the *bird-clapper*, there would be no occasion for any of them to neglect his *little book*.

What you say is true; but a wicked wretch, for the sake of (saving) a *cup* of water, does not care if a whole city burns.—*That clapper* he must *buy*!—Dost thou understand me, or not?

1. او باش هرچه بخواهی اما این تدبیر  
پوچش هرگز دلالت نمیکند برانیکه او  
زکاری دارد چه یک طفل با چوبکی کفایت  
این مطلب میکند و آگر آطفال هریک  
بنوبت خود چوبک بزنند هیچکد امرا  
احتیاج نیست که آزکتا بچه اش  
فراموش کند

2. آنچه شما میگوئید راست است اما شریر  
برای یک طاسک آب آگر شهری بسوزد  
پروانه دارد آن چوبک را باید بخرد میایی  
یانه

Very well; but if the boys, at play-time, should fly (their) kites in the *garden*, no winged creature would dare to fly near that place: [thus the object would be gained] without any expense on the part of that *miserly fellow*.

This is also true; but [this scheme] also is not without *danger*.

Whence [arises] the danger?

Perhaps, when they are playing and running about, they may break some *young tree*, or trample upon some *little plant*: (or what is) worse than all, they may now and then finger a *little fig*, or *handle a small apple*, and so on: but when they are altogether, *clapping their hands*, they cannot attend to other *little practices*.

According to my notion (of justice), the punishment of this *worthless wretch* would be, that having tied him to a post, in the public gardens of the city, there they should leave him, in order that, at one and the same time, the birds may be frightened away, and other assistant schoolmasters may take warning.

1. بُسْيَارْ خُوبْ أَمَا أَكْرَبَهَا وَقْتَ بازِي  
دَرْبَا غُصَّهْ كَاغْدَكْ هَوَأَكْنَدْ هَيْهْ پَرَندَه  
نَزْدِيْكِ آنْجَانَوَانَهْ پَرِيدْ بِيْ إِخْرَاجَيِي  
آزْطَرَفِ آنْ مُسْكَكْ

2. أَيْنَ هَمْ رَاسْتَ أَسْتَ آمَابَازْ خَالِي آزْ  
تَشُوْيِشَكِيْ نِيْسْتَ

1. تَشُوْيِشْ آزْجَاسْتَ  
شَایْدْ وَقْتِيْكِهْ بازِيْ مُيْكَنَدْ وَمِيْدَوْنَدْ  
نَوْجَهْ رَابِشَكَنَدْ يَا بُوْ تَهْكِيْ رَا پَامَالْ  
كَنَدْ آزْهَمَهْ بَدْرَ مَبَادَاكَهْ كَاهْ وَقْتِيْ  
اَنْكَشْتْ بِاَجِيرَكِيْ بَرَندْ يَادَسْتَ  
بِسْيَيْكِيْ رَسَانَدْ وَهَمْجِينْ آمَارْ فَتِيْكِهْ  
هَمَهْ بَاهَمْ دَسْتَكْ هَيْزَنَدْ كَارَكِيْ  
دِيْگَرْ نَمِيْتَوَانَدْ كَرَدْ

2. بِاعْتَقَادِ مَنْ سِرَايِيْ أَيْنَ مُلْحَدَكْ نَابِكَارْ  
اَيْنَسْتَ كَهْ أُورَدَرْ بَاغْ شَهْرَ بَرَعَودَيِيْ  
بَسْتَهْ بِگَذَارَندْ تَاهَمْ بَرَندَ گَانْ بِتَرَسَندْ  
وَهَمْ نَايِبْ مَكْتَبَهْ اَرَانْ دِيْگَرْ عَبَرَتْ  
گَيْرَنَدْ

## OF SYNTAX.

202. It is usual with Grammarians, on finishing the explanation of the different Parts of Speech, to treat of what they have termed "Syntax," or that part of Grammar which "*shews the agreement and right disposition of words in a sentence.*" Syntax, then, according to this definition, is, obviously, one of the most important parts of a Grammar; inasmuch as without a correct knowledge of its rules no language could be written or spoken correctly.

But, to illustrate a living language, in which *idiom* contributes so essentially to the perfection of a sentence, Syntax must embrace, not only "a right disposition of words," but also a developement of *idiomatic phrases*; and, in this point of view, it becomes doubly useful, and indispensable.

203. The plan hitherto pursued (I now speak exclusively of the writers on Persian Grammar) for teaching this important part of the Grammar, has been, to propound general rules, and illustrate them by quotations from different authors.

Instructive, however, as this plan unquestionably is, I do not think (though I speak with great diffidence) that it is the best, or, at all events, the easiest mode of teaching a foreigner how to *speak* a language. To quote an isolated passage, or a verse, from a poet—who may, after all, have licentiously strained an expression, to answer some of his prosodiacial whims—or to cite from an ancient writer, whose diction may now be obsolete—is not the best method of

giving a beginner a correct notion of the existing phraseology or idiom of a language.

204. Another, and perhaps still stronger objection to the ordinary scheme, is, that, in its manner, it is repulsive, and, consequently, seldom studied with requisite attention. The beginner, by the time he has arrived at this stage, is probably already wearied of a study proverbially dry and unattractive ; and, as his eagerness to begin the grammar of a new language may have induced him, at the outset, to reject a long preface, his anxiety to get at something more interesting in it may equally prompt him to disregard what he may, however unjustly, consider an unnecessary appendage ; namely, *a long series of minute and complicated rules*, under the denomination of “Syntax” : thus losing the opportunity of making himself acquainted with a most useful and instructive portion of his grammar ; namely, how to arrange his words in a sentence, so as to express himself correctly, and *according to idiom*.

With regard to the Persian Language, I am inclined to think that a different plan may be successfully adopted. In a series of Dialogues, in the shape of conversations on general subjects between different individuals, occasion may be taken to explain the Rules of Syntax in such a manner as to afford the learner an opportunity of making himself acquainted with the proper idiom, at the same time that he is instructed in the Persian Syntax : and as a literal translation of each individual speech, in these conversations, may be placed in juxtaposition to the original Persian, the Student will possess also the advantage of having at once before him a multitude of idiomatic phrases and expressions, which, with a little judgment, he may arrange in various

other ways, so as to express different ideas, and convey different meanings: and the practice of writing the Persian language will also be facilitated by means of these exercises.

205. I am aware that Dialogues of this description are generally *dull*, and uninteresting; but this, I fear, is an insuperable evil, to which a beginner of any language must necessarily submit. In adopting this plan, however, I have endeavoured, to the best of my ability, to make these Dialogues as *little tiresome* as possible, by diversifying them as much as is consistent with the principal object of works of this kind; in which, however, more regard must be had *to instruction* than to amusement.

206. Where any passage, phrase, or word, which may appear to me to require explanation, occurs the first time, such explanation will be given in a note at the bottom of the page; and the note will afterwards be referred to, wherever the same passage, phrase, or word, again occurs in the course of these Dialogues.

207. The English Student must not, nor can he reasonably, expect to find the English idiom and phraseology always strictly preserved in the translations of these Dialogues: the object being, to make him acquainted with the Persian idiom, by rendering it into English as literally as possible, consistently with the preservation of *the sense*, which would often be lost or perverted by too strictly verbal a translation. He should, therefore, be satisfied if the English translation is sufficiently clear and intelligible, although not such as an Englishman would use in expressing the same idea in his own language.

208. It is also proper to observe, that in the course of these Dialogues, excepting when absolutely necessary, I shall discontinue the use of the Pronouns "Thou" and "Thee," &c. &c., when addressing a Second Person Singular; as they sound too stiff and formal, and are never used in common conversation in English. Indeed, even in Persian, they are seldom used, except between familiar friends, or when a superior addresses one much inferior to, or dependent upon, himself.

209. In polite society in Persia, the rule for one person addressing another is briefly this:—Amongst persons moving in the same sphere of life, "You" is used instead of "Thou" and "Thee," &c. &c. Between intimate friends, either "You" or "Thou"; but the latter is more common. From a superior to an inferior, "Thou"; but if the inferior be not a dependent, say, a small tradesman, a poor neighbour, &c., it shews better breeding in a gentleman, in Persia, to say "You"; though he might, with propriety, say "Thou" and "Thee."

210. Kings are always addressed in the Third Person Singular; and "*His Majesty*" is uniformly applied to them; never "*Your Majesty*." Sovereigns, also, when speaking of themselves personally, even say "*His Majesty*," and never "*I*," or "*We*"; except in writing, when "*We*" is uniformly used.

211. Great personages also, unless upon intimate terms, address each other in the Third Person Singular; as, "*His Lordship*," "*His Grace*," &c. &c.: and so do their dependants, and persons inferior to them in rank, in addressing, or speaking of, them.

212. I do not know how it happens that Persian children are taught in schools always to speak of themselves in the First Person Plural; as, “*We*,” “*Us*,” &c. &c.; unless it be, that preceptors suppose “*I*” and “*me*” to be expressions of too *bold and decided* a character for a young scholar to use, and to savour too much of *egotism*.

213. Now, as to the plan of these *Dialogues* :—An English gentleman (A.), during his travels in Persia, becomes intimately acquainted with a gentleman (B.) of that country, who, having been in England some time, has acquired a tolerable knowledge of the English language. The English gentleman speaks Persian fluently; but not altogether free from occasional imperfections, as to the *idiom* and *grammar*. He has therefore begged his Persian friend to set him right, whenever he commits an error of that sort; promising never to be offended, except by “*injudicious pedantry in the presence of company*,” when *such marks of affection* are, certainly, *not very agreeable*.

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DIALOGUE I.

B.

To-day, the air is very pure and soft: do not you wish we should ride?

(ب)

^١مُبِخَواهِيد سَوَار شَوِيم

A.

Why (not)? I wish (it) very much. At what time shall we ride?

(ا)

شَوِيم

(¹) See the Compound Verbs, p. 85.

B.

Whatever time *you* think proper.

(ب)

هَرَوْقَتْ شُمَا صَلَحْ بِدَانِيدْ^۲

A.

Two hours after noon (two o'clock)?

(۱)

دُوْسَاعَتْ بَعْدَ أَرْظَاهِرْ

B.

Very good: in the mean while, I will go as far as the College, and return.

(ب)

بُسْيَارْ خَوْبْ دَرَاهِنْ بَيْنْ مَنْ تَامَدْ رَسَةْ

مَدِيرُومْ وَبِرْ مِيَگَرَدْ

A.

I have also two or three letters to write: I shall write till you come: but when *the horses are ready*, do you inform me.

(۱)

مَذْهَمْ دُوْسَهْ تَاهْ كَاغْدَ دَارَمْ بِنُوِيْسَمْ تَا

آهَدَنْ شُمَا مِيَنِوِيْسَمْ آهَمَا وَقْتِيْكَهْ آسْبَهَا

آمَادَهْ آنَدْ شُمَا هَرَأْخَبَرَتْنِيدْ

B.

O, certainly! But if you had said, "when *Horse is ready*," it would have been nearer the *idiom*.

(ب)

الْبَتَهْ آهَمَا أَكَرْ فَرَهُودَهْ بُودِيدْ^۴ وَقْتِيْكَهْ

آسْبَ آمَادَهْ آسَتْ بِمُحَاوَرَهْ نَزَدِيَكَتْرَ بُودْ

(۲) From دانستن, properly, "To know." But this Verb is frequently used, also, for "To think," "To deem," "To believe," &c.

(۳) This ت, which may be termed *expletive*, is frequently used with the Numerals: it implies *unity*, or *individuality*: so, the literal meaning of the expression دُوْسَهْ تَا كَاغْدَ is, "two or three *individual letters*."

(۴) فَرُوسَهْ literally, signifies "To command"; but in polite conversation, as in writing, it is often employed metaphorically, to signify "To speak," "To honour," "To regard," "To condescend," &c.—See the Compound Verbs, p. 85.

A.

Is not the word "horse"
singular?

(۱)

مَكْرُلْفَظِيْ أَسْبُ مُفَرْدٌ نِيْسْتُ

B.

Doubtless: but a word in
the singular number does
not always imply merely
"unity."

(۲)

بِلَاشْكَ أَمَا لَفْظِ مُفَرْدٌ هَمِيْشَهَ دَلَالَتْ
بِرَوْحَدَتْ تَنْهَا نَمِيْكَنَدْ

A.

Nevertheless, what I said
cannot be (altogether) wrong;
for we, at least, have occa-
sion for two horses.

(۱)

أَمَا آنْجِهَ مِنْ كَفْتَمْ غَلَطْ نَمِيْتَوَانَدْ باشَدْ
چِرَكِهَ أَقْلَادُ دَوَاسِبَهَارَا ضَرُورُ دَارِيمْ

B.

Yours "is an apology
worse than the fault." [Per-
sian proverb.] What you
first said was only out of
idiom; but دَوَاسِبَهَا, which
you now say, is, moreover,
wrong, even according to
(the rules of) Syntax.

(۲)

عَذْرُ شَهَا بَدَرَازْ كَنَا هَسْتَتْ آنْجِهَ أَوْلَ
فَرْمُودِيدْ هَمِيْنَ آزْ مَحَاوَرَتْ بِيرُونَ بُودْ
أَمَا دَوَاسِبَهَا* كَهْ حَالَمِيْقَرْ مَائِيدْ بَعْلَوَهَ
مُوْفِقِيْ تَحْوَهَمْ غَلَطْ آسَتْ

A.

If you will do (me) the
kindness to explain this
point distinctly, I shall be
very much obliged to you.

(۱)

اَگْرَمَحَبَتْ بَقْرَمَائِيدْ وَائِنْ مَعْنَيِ رَا
بِتَّقْصِيلْ بَيَانْ كَنِيدْ مِنْ آزْ شَهَا بِسْيَارْ
مَهْنَونْ خَواهَمْ شَدْ

(۵) The proper meaning of this word is "unless": it may also mean "perhaps," "rather," &c.: it is likewise employed very often to express a Verb interrogatively. See the Interrogative Verbs, p. 81; and also the Adversative Disjunctives, p. 116.

(۶) This proverbial expression, in Persian, implies that the *excuse* is unsatisfactory; and, in fact, it puts the *pleader* still more in the wrong.

* See the Adjectives, p. 29.

B.

Most willingly: but we have no leisure just now: when we are riding together (*literally, go riding*), if you wish it, we will converse on this topic.

(ب)

بچشم ^۷ آماحالا فرصن نداریم وقتیکه سواره باهم میرویم اگر میخواهی دراین باب گفتگو خواهیم کرد

(۱)

خوب گفتی همچو باشد

A.

You (have) said well (well said): be it so.

DIALOGUE II.

A.

You have not forgotten (your) forenoon's promise.

(۱)

از وعده پیش از ظهر فراموش نکرده اید

B.

A promise, made to a friend like you, can never be forgotten.

(ب)

وعده که بدوستی مثل شما شود هرگز فراموش نمیتواند شد

A.

We were talking of "Horse, and Horses."

(۱)

از اسب و اسبها گفتگو میکردیم

B.

It is well in my remembrance. Now, listen to the conclusion.

(ب)

خوب در خاطر ام است حالاتم را بشنو

(^۷) بچشم: literally, means "on the eye," or, "on my eye"; a metaphor frequently employed in Persian to express extreme willingness; as are also بچان میت "with gratitude on my soul"; بچان و دل "with (all) my heart and soul"; بسر چشم "on the top of my eye"; برس و بچشم "upon my head, and upon my eye"; &c. &c.

(^۸) This word, as well as several other Compounds of the same class, have already been fully explained.—See the Compound Nouns, pp. 110, 111.

(^۱) See Note 8. Dialogue 1. *

In the first place, you know what part of speech the word "Horse" is.

أَوْلَأَ شَمَاءْ مِيدَانِيْدَ كَهْ لَفَظِ أَسْبَجَهْ
جُزْءَ آزْكَلَامَسْتَ

A.

(۱)

Yes; it is a Substantive: but if you will do (me) the kindness to explain (the matter) in English, I shall understand it better.

بَلِيْ إِسْمَ اسْتَ آمَّا أَكَرْ لَطْفَ فَرْمَا نَيْدُو
دَرِانْكِلِيْسِيْ بَيَانْ كُنِيْدَ مَنْ بِهَتْرَ
تَوَانْ فَهَمِيْدَ

B.

Nouns Substantive, in Persian, of any denomination, whether Simple or Compound, may be classed under three heads—Specific, Generic, and Nouns of Multitude.

Specific Nouns always imply unity, or individuality, in their significations; and are, in themselves, definite as to the things or beings they represent. Under the first of these heads are considered to come all proper names of persons, places, seasons, countries, &c.; as, ^{أَحْمَدَ} the proper name of a person; ^{هَنْدَ} of an empire; ^{كَلْكَتَةَ} of a city; ^{بَهَارَ} (spring) "of a season," &c. &c. Nouns of this class may, however, be rendered unspecific, or vague, in their application, if used for the purpose of expressing the character or quality of some person or thing. For instance: when ^{رَسْتَمَ} (the Eastern Hercules), the proper name of a hero, is metaphorically used to imply *bravery*; or, ^{بَهَارَ} "spring," to signify *freshness* or *cheerfulness*. The Verbs, of which Nouns of this description become the agents, must strictly agree with them in number; as, ^{أَحْمَدَ آمَدَ} "Ahmad *came*";

(^۲) See Adverbs of Order, p. 122; and also the Examples, p. 125.

حَسَنٌ رَفَتْ "Hassan *went*"; "أَحَمَدُ وَحَسَنُ مِيرَونْدْ" "Ahmad and Hassan *are going*"; &c. &c.

Nouns of Multitude always imply plurality in their significations; as, لَشَكْرٌ "an army"; لَفْلَهٌ "a flock"; &c. The Verbs belonging to this class of Nouns are better always to be in the Singular Number; excepting when the Nouns themselves are used in the Plural Number, in which case the Verbs of course must agree with them; as, لَشَكْرِيْ آيَدْ "the army *is coming*"; هَرَدُ لَشَكْرِ مِيرَونْدْ "both the armies *are going*"; &c. In other respects, they are to be considered as Generic Nouns.

Generic Nouns are those which designate whole genera, species, classes, or the like, of beings, things, or events; as, أَسْبَبْ "horse"; آدَمْ "man"; دَرْخَتْ "tree"; مِهْمَلْيَ "entertainment"; &c. They may be considered as definite, so far as they distinguish the genera, &c. But they may further be defined, rendered vague, or indefinite, as the circumstances of Case, Number, or any other grammatical construction, may decide; for instance, أَسْبَبْ "horse," has an abstract meaning when used merely as a Generic Noun: it implies that *species* of animal, without reference to any number, or any circumstance under which the animal may appear. If we would express the idea of *any*, or *one*, in an indefinite sense, we must use the تَكْيِيرْ يَأْيُ وَحْدَتْ or تَكْيِيرْ اسْبَبْ; as, اسْبَبْ "a certain horse," or "any horse." Any particular number expressed before a Generic Noun will make it definite; as,

In my stable there are *two*
horses.

In his service there used to be
three servants.

دَرْ طَوِيلَهٌ مِنْ دَوَاسِبْ مِيْ باشَنْدَهْ

دَرْ خَدْهُهَتِ أُوسَهْ نَوْ كَرْ مِيْ بُو دَنْدَهْ

7/15 مِيْ باشَنْدَهْ

The various Cases in which a Substantive is declined will render a Generic Noun definite, as well as when used in the Plural Number*.

In the following expressions you will observe how a Generic Noun (beginning with its abstract meaning) may be rendered definite in various ways.

(A) *horse* cannot pass over
the sea.

آسْبُ اَزْدَرْ يَا نَمِيْتَوَانْدْ گَذَشْتْ

Both horse and sea are here used in the abstract.

Once upon a time, a *horse* fell
into the sea.

وَقْتِيْ اَسْبِيْ بِدَرْ يَايِيْ اَفْتَادْ

All three, دَرْيَا, آسْبُ, وَقْتُ, are here used indefinitely.

My *horse* to-day forded
this river.

Here all three, رُودخَانَه, رُوز, آسْبُ, and at the same time Nominative to the Verb گَذَشْتْ; though either circumstance would have been sufficient to have made it definite: and the second and the third, رُودخَانَه and رُوز, are also each doubly defined; the first, by the demonstrative اِم (this), as well as by its being an Adverb; and the second, by the Demonstrative اِيْن (this), as well as by the Ablative Particle اِز.

With regard to the agreement of this class of Nouns with their respective Verbs in point of *number*, all I can tell you,

* See the Declension of Nouns, p. 22.

as a general rule, is, that with Nouns of rational beings, the Verbs, whether in the Active or in the Passive Voice, must *strictly* agree in number. With other animate beings, this rule is occasionally relaxed when the Verb is in the Passive Voice: for instance, you may say, in Persian, چهار اسب کشته شد, “four horses *was* killed.” However, this phraseology is an affected innovation of modern origin; and I would advise you always to say چهار اسب کشته شدند, “four horses *were* killed.” But if you happen to be speaking of two or more animals of *distinct* genera, the Verb must, under all circumstances, agree with the Noun; as,

The horse and the ass *are* not of the same genus. **اسب و خر از یک جنس نیستند**

A horse, an ass, and an ox *were* killed. **اسبی و خری و گاوی کشته شدند**

Respecting Nouns representing inanimate objects, except under certain circumstances (which experience alone can teach you), you may, if you prefer it, put the Verb in the Singular; though in putting it in the Plural, to agree with its Nominative, you will not be wrong grammatically, nor quite out of idiom. But in this particular you must closely attend to the general conversation of educated natives as well as to your books, and form your own judgment; for I can hardly point out any rule, on this point, which may not be subject to various exceptions. All I can say, however, is, that you are never obliged to use a Verb in the Singular when your Noun is in the Plural: at the same time, you must observe, that it is frequently done, both by eminent writers and by the most correct speakers amongst the natives of Persia, especially when the Verb is expressed in the Passive Voice: for instance, you may say, either, خانه‌ای مردم

“The houses of the people, خَرَابٌ شُدَّ, was destroyed,” or, خَرَابٌ شُدَّنَدْ “were destroyed”: but in the *Active Voice*, you should always give the preference to the Plural, when the Noun is in that Number; as, خانهای این شَهْرِ بِسْيَارٍ كُوچَّكَنَدْ “The houses of this city are very small”; though some would say, بِسْيَارٍ كُوچَّكَسْتْ “is very small.” Although, in bringing together several Nouns of distinct classes so as to form the Nominative to a Verb, the Verb must then be in the Plural, as, آبٌ و آتشٌ و خَلَّتٌ از آمَدَادَنَدْ “water, fire, and earth, are of opposite natures”; yet, when they partake of the same quality or class of things, the Verb may, with equal propriety, be put either in the Singular or Plural Number: for instance, you may either say, دریاغٌ ما آنگُور و آنچیلر و سیبٌ یافتْ “In our garden, grapes, figs, and apples, is not to be found,” or یافتْ نَمیشَوَدْ “are not to be found.” In like manner, you may either say, دراین موسم بَرْفٌ و بَارَانٌ و تَنگَرَتٌ و رَعْدٌ و بَرْقٌ مُكْرِرٌ باهُم می آیدْ “At this season, snow, rain, hail, thunder and lightning; frequently *comes* together,” or باهُم می آیندْ “come together.” But if the Verb is governed by Substantives that have no tangible or bodily existence, such as, time, day, night, joy, grief, &c., &c., the Singular Number is commonly preferred; as, سالهایست که ماهُم مکتَبٌ میبُودیم “It is (now) many years since we were school-fellows”; غم و شادی و مرگ و زندگی همه از خُدَادِمی آیدْ “Grief, joy, death, and life, all *comes* from God”; جَوَّهْرَی و مَرْوَتٌ چَنْيَنْ اِقْتَضَا میکندْ “Manliness and generosity *makes* this demand,” &c. &c. Now, grammatically incorrect as this idiom appears to be, it may still be defended, in some measure, by the following chain of reasoning. A Verb indicates an action; an action naturally

implies either power or volition on the part of the agent, which power or volition is not possessed by inanimate objects; and therefore they cannot always be considered in the light of real agents of the Verb. To this may perhaps be ascribed the origin of the grammatical incongruity in the Persian phraseology, which I have been exemplifying, and its subsequent continuance.

As to the situation of the Verb with respect to its Nominative, the latter is uniformly placed before the former; as, ایشان گفتند "They said"; من رفتم "I went"; شما آمدید "You came"; &c. &c. You must except poetry, of course, in which a poet often deviates from this rule, to adjust the measure of his verses; or in translations, from the Arabic, of the sacred writings, where a strictly literal translation, even as to the position of the words, is thought to be indispensable. The Arabs, uniformly in their language, place the Verb before the Nominative.

I have wandered too far from the point which led me into this long dissertation:—I resume it. Now, in the first place, I have to remind you that Generic Nouns, in Persian, may be rendered *strictly* definite, so as to represent *one*, or more than one, particular individual of the same genus, in various ways:—By declining the Noun, or adding any of the Particles which decide the case; as, اس ب را دیدی "Did you see the horse?"—By expressing the Noun in the Plural Number; as, اس ب هارا پسندیدی "Did you approve of the horses?"—By bringing it into contact with any other part of speech with which it may form any grammatical connection; as, اس ب من ب هتر از اس ب شماست "My horse is better than your horse":—or, By placing any of the cardinal numbers before it, so as

express one, two, three, or more; as, چهار اسب گاریش را میکشیدند “Four horses were drawing his carriage.”

Now, when you first said to me وَقْتِيْكَهُ أَسْبَهَا آمَادَهْ آنَدْ شُمَامَرَأْخَبَرْ كُنْيَدْ, your expression meant “When the horses are ready” &c.; because you expressed the *generic* Noun in the Plural Number. But in Persian, they never say “the horse,” or “the horses,” unless it is intended to express some particular horse, or horses, respecting which there is some understanding between the parties who are talking on the subject.

You know that we were not speaking about any *particular* horses at the time; nor was there any understanding between us with respect to any horse, to which your expression might allude: we merely wanted to ride on horseback, *not* on the back of the *horses*; and, to convey this meaning, the generic Noun اَسْبَهْ “horse,” would have been quite sufficient. You were, therefore, out of idiom, in so far as you preferred a *definite* Noun when you ought to have preferred the *generic* one. But your expression, grammatically speaking, was perfectly correct in itself; and any person, not listening to our conversation at the time, would discover no defect, even of idiom, in it. But in your second expression, چراکَهُ مَا أَقْلَادُو أَسْبَهَا! رَأْضَرُورَ دَارِيمْ, you were wrong, both grammatically and idiomatically; for your expression (understood in connection with the preceding sentence), if translated literally into English, would run thus: “For, at the fewest, we have occasion for *the two horses*.”

You were incorrect as to idiom, for the reasons I have already explained respecting your first expression; that is, in having used the Noun definitely, by adding the Accusative Particle *ل*: and you were also grammatically wrong,

because, either the cardinal number ^{دُو} “two,” *alone*, placed before the Noun as you used it, or putting only the Accusative Noun in the Plural Number, would have been quite sufficient (if necessary at all) to render the generic Noun definite: you made use of bad Grammar, therefore, in using both; that is, placing the cardinal number before an Accusative Noun already in the Plural.

A.

But in English we always use the cardinal number with a Plural word (Noun).

(۱) آما مادر انگلیسی همیشه اسم عَدْدَرَا بالفظِ جمْعِ اسْتَعْمَالِ مِيْكَنْیم

B.

I am aware that in English they say *two horses*; but every tongue has a (its) peculiar idiom. It is now grown late. Come, let us go back.

(۲) مِنْ مِيْدَانِمْ كَهْ دَرْانگلِیسِيْ مِيْگُوِينْدْ دُوْسَبْهَا آما هَرْزَبَانِيْ مَحَاوَرَه دَارَدْ حَالَا دِيرْشَدَه آسَتْ بِيَا تَابَرْگَرْ دِيمْ

DIALOGUE III.

A.

Peace be unto you! (Good morning to you!)

(۱) سَلَامٌ عَلَيْكُمْ

B.

And upon you be peace, and the blessing of God!

(۲) وَعَلَيْكُمُ السَّلَامُ وَرَحْمَةُ اللهِ

A.

I was dreaming strangely last night.

(۱) دِيشَبْ غَرِيبُ خَوَابِ مِيْدَيَدْمَ

(^۱) There is no word, in common use, in Persian, to correspond exactly with the English word “To dream”; but *درخواب دیدن* or *خواب دیدن* both mean, “To see while asleep,” or “To see in sleep,” i.e. “To dream.”

B.

May it tend to good!
What were you dreaming
about?

(ب)

خَيْرٌ بَاشَدٌ أَرْجَهُ خَوَابٌ مِيْدَيَدٍ

(1)

خَوَابٌ دِيَدٌ كَهْ دَرْمِيَدَانِي بِسْيَارَوْسِيْعَ
پَرَأَرَسَبْ أَيْسَتَادَه بُودَمْ وَجِنْدَنَقَرْ
پِيَادَه هَرِيَكْ بِتَوْبَتْ أَسْبِي آرَانْ رَمَهْ
بُرْزَگْ جَدَا كَرْدَه أَوَّلَ بِشَخْصِي ظَاهِرَهَا
رَئِيْسِشَانْ كَهْ دَرَانْ نَزْدِيْكِيْ أَيْسَتَادَه بُودَه
نِمُوَدَنْدِيْ وَبَعْدَ بَاشَارَتْ أُوْهَمَانْ
أَسْبُرَا بِدَطَرِمَنْ گَنْ رَانِيَه بَازِبَرَمَه سَرَه
مِيَدَادَنَه تَاهَنَه آرَانْ مِيَاهَه أَسْبِي شَرِيرَه
چَالَكِيْ كَرْدَه چَنَانْ لَگَدِيْ بَرْمَنْ زَدَكَه
أَرْخَوَابْ بَرْجَسَتمْ

B.

And found, that you had
fallen on your back!

(ب)

وَدِيَدِيْ كَهْ بَرْپَشَتْ أَفْتَادَه بُودِيْ

(1)

رَفِيقْ بَرْجَسَتمْ مِيَگُوِيمْ بَرْپَشَتْ چَگُونَه
مِيَتَوَانِسَتمْ أَفْتَادَه باشَمْ

(²) A common Interjection, or ejaculatory expression, thrown out by the Persians on such occasions, or when one sneezes in company. It is also used frequently on occasions of surprise, or when any sudden or unexpected event, of a doubtful tendency or appearance, takes place;—pretty much the same as when one says in English, “What is the matter?” “I hope all is well!” &c. &c.

B.

Then the danger was, that
you might fall on your face?

پس بُیم این بُود که بِرَرُو بِیقْتَی

(۱)

A.

Joking apart;—come, and
tell me, if you can, what is
the interpretation of this
dream!

مَرَاجْ بِرْ كَنَارْ بِدَأْوَا كَرْمِيَّتَوْا نِي بِكُوْتَعْبِيرْ
اِيْنْ خَوَابْ چَهْ چِيْرَاسْتْ

B.

You know that I, your
humble servant, am not the
Prophet Joseph.

شَهَا مِيْدَانِيْدْ كَهْ بَنَدَهْ يُوسُفْ بِيْعَمْبَرْ
نِيْسَتْ

(۱)

A.

Still you are jesting:—
speak seriously; and let me
know (*lit. see*) what can be
the cause of this dream.

بَازْ شُوْخِيْ مِيْكُنِيْ رَاسْتِيْ بِكُوْبَهْ بِيْنِمْ
سَبَبِ اِيْنْ خَوَابْ چَهْ تَوَانَدْ بُودْ

(۱)

B.

My dear fellow! the jest
seems on your part: other-
wise, I can hardly believe
you to be really ignorant of
the cause of your dream; for
it appears very obvious.

عَزِيزِ مَنْ شُوْخِيْ أَزْطَرْفِ شَهَا مِيْ نِيَّا يَدْ
وَكَرَنَهْ مَنْ هَمْجُونَمِيْدَانَمْ كَهْ وَاقِعِيْ ثُرْ
أَزْسَبِ خَوَابَتْ غَافِلْ باشِيْ چَرَاكِه
بِسْيَارْ بَدَيْهِيْ مِيْنِيَّا يَدْ

(۱)

A.

With all this, I still wish
to hear (*lit. that I may hear*)
it from you.

بَاِيْنْ هَمَّهْ مَنْ مِيْخَواهَمْ كَهْ أَزْشَهَا بِشَنَّوْمْ

(۱)

B.

Yesterday, for nearly four
hours, we were on *horseback*
together: just before riding,

مَادِيْرُوزْ قَرِيبِ چَهَارْ سَاعَتْ باهَمْ سَوارِ
أَسْبُ بُودِيْمُ پِيشْ أَزْسَوارِيْ دَرْمِيَانِ ما

a discussion had arisen between us, the origin and the subject of which was "Horse." Whilst riding, we returned to the same discussion, and (the mention of) *Horse*, and *Horses*, in various forms, passed between us, in our grammatical illustrations. Now, after all this, if the idea of *Horse*, even when you were asleep, again passed in your mind, ought we wonder at it?

گفتش گوئی بُرخاسته بود که آصل و
مبحثش اسب بود در بین سواری باز
بیهمان مُباحثه رجوع کردیم و اسب
و اسبها مکرر بانواع مختلف در امثال
حکیمه ما جاری بودند بعد از آینه همه
اگر خیال اسب همین که در خواب
بودید باز در خاطر شما گذشتہ باشد
ما باید آزان تَعَجَّب بگنیم

(1)

خیر^۴ لیکن تَعَجَّب مُن از سایر کیفیات و
و قایعیست که بمباحثه ما همچیخ نسبتی
نداشته است

B.

Our dreams are not always composed of elements which, in the same connected form,

رویایی ماهمیشه مرکب آرا جزئی
نیستند که بیهمان هیئت متصله گاهی

(۳) See Note 8. Dialogue 1.

(۴) The Persians, in polite conversations, seldom make use of the plain and decided Negative نه "No." خیر "Good," is a common substitute for that expression. Several other ejaculatory expressions are likewise employed for the same purpose; such as, خدا نکند "God forbid!" آستغفر اللہ "I pray God for mercy!" &c. &c. Many of the Adverbs also answer the same end; as, هرگز, مطلقاً, آبداء "Never," "Not at all," "For ever," &c. &c. But these last expressions are Emphatical Negatives: the former is only a Simple one.

may have at any time taken place in reality, or have passed in our imagination when awake. Coherence, consistency, exactitude, and order, do not necessarily enter the train of ideas which pass in our minds when dreaming. Nevertheless, this dream of yours is the most coherent of all the dreams of which I have ever heard; for there is not a single part in it, the connection of which, with a particular part in that discussion of ours, might not, after a little reflection, be traced. And I am rather pleased at this circumstance, because it shews that my explanations have made some impression on your mind.

A.

I know what you are about to say; the extent of which is this—that I may suppose that *spacious plain* to have been the long chapter which you repeated on grammar; and the *crowd of horses* in that plain to be, either the representation of a “Noun of *Multitude*,” or of “*Horse, in the abstract*.” But what part of our discussion can point to *those persons* who, in that regular order, passed

در حقيقة واقع شدہ یاد رہی داری
بخيال ما گذشتہ باشد ربط و توافق و
تساوي و ترتیب حقاً داخل خیال ای
نمیشنوند که در خواب بخاطر ما میگذرند
با وجود این این خواب شما هر بوطرین
خوابها نیست که من هرگز شنیده ام
چرا که در آن هیچ جزئی نیست که بعد
از آن دلک تأمیل نسبتش را بجزئی
مخصوص در آن مباحثه مانشون دید
و من از آینه معنی خوشنودم چرا که همچو
مینماید که تقریرات من در خاطر شما
تأثیری گرده آند

(۱)

میدانم که چه میخواهی بگویی مذہاش
اینست که فرض کنم که آن میدان
و سیع فصل طویلی بود که شما در
حو تقریر فرمودید و آنبوه اسبیا در آن
میدان مثال اسم جمع یا اسب مطلق
تو آن بود چه جزء مباحثه ما اشارت
تو آن که در بان اشخاص که بدان

the *horses* in review before me?

ترتیب آسیهارا بینظرِ من میگذرانیدند
(ب)

B.
Perhaps the different *governing particles*, with which they transfer a Noun Substantive from one grammatical case into another.

شاید عوامل متعدد که بدآنها
اسهی را از یک حالت نهادی بیدیگری نقل
میکنند

A.

You do not jest badly; but can you give me any idea (*lit.* can you tell me at all) what relation that respectable personage, to whom they presented the horses first, and afterwards, by his direction, to me, can have to the subject of our discussion?

بد مزاح نمیکنی اما هیچ میتوانی
گفت که آن شخص مشارالیه که اول
آسیهارا بوی مینمودند و بعد باشارت
او بمن چه نسبت به مباحثه مانواند
داشت

B.

Since I see that you are enjoying my joke, there may be no harm in my saying (*lit.* if I were to say), that that respectable personage might represent your *humble servant*; who, having first examined, and properly weighed those *examples* in due order, presented them to the consideration of your honour.

چون می بینم که از مزاح من حظی
میکنی پروانباشد اگر بگوییم که آن
شخص مشارالیه میتوانست که بند
مسکین شما باشد که اول آن امثله را
امتحان کرده و سنجیده بترتیب
معروض رای مبارک میداشت

A.

This, also, is not (*lit.* was not) very bad. But you can with difficulty get out of this.

این هم بسیار بد نبود اما آزاین مشکل
بیرون بروی اگر میتوانی بگویی که آن

Tell me, if you can, what might be *that vicious horse* which inflicted upon me so tremendous a kick?

آس ب شریر که چنان لگدی سخت
بر من زد چه تو آند بود

B.

The *exasperated animal*, whom you originally goaded with the *three grammatical blunders*.

سی تو ریز آشقتة که با سه غلط تحویة
خستین بر او همیز همیز دی

A.

The truth of the matter is, that I wished to know to what extent you were a believer in dreams: but now I see that you, like myself, have no belief in dreams at all.

حق مطلب ایست که میخواستم به
بینم که شما تا چه حد بخواب معنقد
بودید آما حالمی بینم که شما هم مثل
خودم بخواب همچ اعتقاد ندارید

B.

I do not understand what you intend by the word "belief." I do certainly *believe* this—that several events, which I can now very well remember, have passed in my imagination when I was asleep.

من نمیفهمم که از لفظ اعتقاد شما چه
قصد میکنید من البتة معتقدم بیرانیکه
و قایعی چند که آکنون از آنها خوب یاد
میتوانم گرد و قتی که خوابیده بودم
در خیال من گذشته آند

A.

You again evade the question. I mean to say, that

باز از مطلب تجاهل میکنی من

(۵) تجاهل (an Arabic Verbal Noun) means, "To feign ignoranee," from جهل "He was ignorant." Whenever a Verb is expressed in this form in Arabic, it generally implies *fiction*; as, "He feigned illness"; &c. &c. The Persians have taken many Verbal Nouns of this sort from the Arabs, which they use for the same purpose; and, with the aid of the Persian Auxiliaries, Verbs are made of them.

it appears to me that you do not believe (*lit.* are not a believer in this), that the events which we see in our dreams can have any connection with the future; or, in other words (*lit.* other phrase), those events do not inform us beforehand of what may happen to us in time to come.

میخواهم بگویم که بمن چنین میخواید
که شما معتقد نیستید برانیکه وقایعی
که مادر خواب می بینیم دخیل
بمستقبل داشته باشند یا بعبارتاً اخري
آن وقایع مارا پیش از وقت اخبار
نمیکنند از آنچه بعد برماواقع ثواند شد

B.

Would that it were so, indeed! and that those events really gave intelligence of the future! Then I would never rise from bed, except to welcome a promised happiness, or to ward off a threatened evil. In this world, I would not wish for any other Paradise!

A.

I, too, (would act and feel) in the same manner; but I fear that we might not find that Paradise in such a delightful state as we now fancy; and that, after two or three dreams, we would pray that our *visions* might all arise, either from fulness of stomach, or from lying (falling) upon our back, *i.e.* when asleep.

(ب)
کاش که حقیقت چنین بود و آن وقایعی
راستی از آیندہ خبر میدادند من
آنوقت هرگز از رخت خواب بر
نمیخاستم مگر باستقبال فری موعود
یابد فع مصیبی و عید دراین
دنیا بهشتی دیگر نمیخواستم

(1)

منهم همچنین امّا میترسم که آن
بهشت را بخوبی که حالات صور میکنیم
نیابیم و بعد از دوسته خواب دعاکنیم
که خوابها مان همه یا از امیل آمده
برخیزند یا از برپشت افتادن

(⁶) This elegant expression, رخت خواب, is not susceptible of a literal translation. The nearest, perhaps, is "Apparatus of sleep."

B.

Why, and from what cause?

A.

For this reason; that if there be really any good coming to you, it will doubtless come in due time: what more (would you) gain, if you were to know it beforehand? As for me, it is better that I should not know (any thing about it); for according to the degree of the pleasure which I may have anticipated while waiting for it (*lit.* from the expectation of it), in the same proportion my enjoyment, from the actual possession of it, will have been diminished. And if the interval between the dream and its realization may have been prolonged, then, perhaps, I shall derive no pleasure at all from it. On the other hand (side), if the dream foretells (gives intelligence) of a calamity or a misfortune, see what great misery it is to know it beforehand! And in the like manner, if the calamity be great, or the *interval* long, our reason in the meanwhile may give way, from the intensity of grief, or ourselves be altogether destroyed.

(ب)

چرا و آرزوی سبب

(۱)

از این سبب که اگر در حقیقت خیری
بشم ارسید نی باشد ی شک که بوقت
خواهد آمد زیاده چه حاصل اگر پیش
از پیش * آنرا بد آنید و من بهتر اینکه
ندانم چرا که بقدر یکه از انتظارش
لذت بوده باشم بهمن قدر حظ من از
وصولش گمتر خواهد بود و اگر مدت
ما بین خواب و وقوع طولی کشیده باشد
شاید در آن وقت من از آن هیچ لذت
خواهم داشت از آن طرف اگر خواب از
مصیبی یا حادثه خبر می دهد به بین
که پیش از پیش دانستش چه رنج
گراییست و بهمن طور اگر مصیبت
عظیم یا مدت طویل باشد شاید که
در این بین از شدت آندوه عقلمن
زایل گردد یا خود بگلی هلاک شویم

* See Adverbs of Time, p. 120.

B.

Your statements are true; but more truths (other truths also) may be told on this subject. You only detailed the disadvantages of the proposition, and said nothing of its advantages.

But as the subject leads (us) into Metaphysics, we had better not plunge into it any deeper.

A.

Particularly as it now comes into my recollection, that I have an engagement somewhere, and must take my leave of you (*lit.* must be permitted to go). Will you honour my lodgings to-morrow? (*lit.* bring honour into your *servant's* lodging.)

B.

Please God! I will wait on you.

A.

At breakfast-time, at dinner-time, or both?

(ب)

تَقْرِيرَاتٌ شُمَاحَقٌ أَنْدَ أَمَّا حَقَائِقِ دِيَگَرْ
نِيرَدَرَائِينَ بَابْ مِيَتَوَانْ گَفْتَ شَمَا
هَمِينْ آزْمُضَارَائِينَ مَعْنَى بَيَانْ گَرْدِيدَ
وَازْمَنَا فَعَشْ هَيْجَ نَكْفِيَدَ

لِيْكَنْ چُونْ مَبَحَثْ بَالْهَيَّاتْ مِيَكَشَدَ
بِهَتَرِكَهْ زِيَادَهْ دَرَآنْ خَوْضْ نَكْنِيمَ

(۱)

خَاصَهْ چُونْ حَالَا خَاطِرَمْ مِيْ آيَدْ كَهْ
مَنْ جَائِي وَعَدَهْ دَارَمْ وَبَايَدْ مَرْحَصَ
شَوْمْ شَمَا فَرَدا بِبَنَدَهْ مَنْزِلْ تَشْرِيفَ
خَواهِيدْ آورَدَ

(ب)

إِنْشَاءَ اللَّهَ * خَدْمَتْ شَمَا خَواهِمْ رَسِيدَ

(۱)

وَقْتِ نَهَارَ وَقْتِ شَامْ يَا هَرْدُو

* See the Interjections, pp. 81—84.

(۱) نَهَارٌ or شَامٌ, literally, mean “morning” and “evening” respectively; and the Persians apply them to the *two* meals which they take in the course of the day and night. The general mode of living in Persia is briefly thus:—The people get up in time to say their prayers before sun-rise. Soon after prayer, they partake of something very trifling, just to break their fast—part of a biscuit, with a small cup of coffee, or even hot water with a little ginger and sugar, &c. &c., and they call this نَاشِيَّتَا شَكَسْتَنْ, literally, “*to break one's fast.*” But between

B.

To dinner, I am engaged.

(ب)

شام را که موعودم

A.

Then, let it be at breakfast-time.

(۱)

پس وقت نهار باشد

B.

May your kindness never diminish !

(ب)

محبت شما کم نشود

A.

You will do me honour (*lit.* you will make me honoured). *Adieu!*

(۱)

مشرف خواهید ساخت خدا حافظ

B.

God be with you !

(ب)

خداه مراد شما

A.

At breakfast-time, I shall expect you.

(۱)

وقت نهار منتظر خواهم بود

DIALOGUE IV.

A. (*calling his Servants.*)

(۱)

Boys !—Who is here ?

بچهها اينجا كيسن

eleven and twelve they make a substantial meal (hot and cold), which they term نهار, but not quite so substantial as the grand meal at night, called شام. The time for this meal varies according to the season, for it is never taken until an hour or two after sunset. This, however, is the habit of the better and more fashionable classes. Shop-keepers, and those people who are obliged to go early to their work, make a hearty meal at once, every one according to his means, before going to work, which they call ناشتا “fast,” or “breakfast”; another at noon, which they call جاشت (meaning also the time of the day); and a third at night, *i.e.* the شام, which, however, they take generally earlier than the higher classes, who are not anxious to go to bed so early.

A SERVANT.

Yes, Sir!

(خدمتگار)

بَلِيْ صَاحِبُ^۱

A.

I am to have (*lit.* I have) some guests at breakfast-time to-day. Be very attentive (*i.e.* have every thing properly arranged).

(۱)

مَنْ امْرُ وْ زَوْقَتْ نَهَارْ مِهْمَانْ دَارْمْ
خُوبْ مُتَوَجَّهْ باشِيدْ

SERVANT.

Very well, Sir. What do you command us to prepare, besides the ordinary things?

(خدمتگار)

بَلِيْ صَاحِبُ چَهْ مِيَقَرْ مَايِيدْ دُرْسَتْ
بِكُنْيِمْ بِعَلَوَهْ حَاضِرِي^۲

A.

Let there be both a pelaw and chilaw; several kabawbs of fowl and lamb; and whatever else you yourselves may think of (*lit.* may come into your minds). But tell the cook to be very careful about the cookery (*see Note 2*), and to make good dishes.

(۱)

پِلَاوْ وَچِلَاوْ هَرَدُو باشِهْ جَنْدَتَا كَبَابْ
مَرْغْ وَبِرَهْ وَهَرَجَهْ دِيَگَرْ كَهْ بَخَاطِرِتَانْ
بِرَسَدْ آمَا باشْ پِزْ بِگُوكَهْ دَرِپَخْتَنِي خَيْلِي
دِقَّتْ بِكَنَدْ وَخُورِشِهَائِي خُوبْ بِسَازَدْ

(^۱) صَاحِبُ (an Arabic word) literally means “*a companion*”; hence, the *master* or *owner* of any thing. The Indians apply this term to the English; and the Persians have borrowed it from them.

(^۲) حَاضِرِي (of Arabic origin) means any thing *present*, or *always ready*. With regard to *eatables*, it is employed in contradistinction to ^{چَنْتَنِي} “things to be cooked,” and implies all sorts of preserves, sweetmeats, cream, cheese, butter, fruits, &c. &c., as they are *always ready*, and may be had *presently*.

(^۳) There are several words in the above passage which require explanation, پِلَاوْ, چِلَاوْ, خُورَش, كَبَاب, بَخَاطِرِتَان, and بِكَنَد. *Pilaw*, I presume, is familiar to the English reader: it is made of rice dressed with meat, butter, spiees, &c. &c.: a dish

SERVANT.

The tailor is here: he says you had ordered him to come (*lit.* that he should come).

(خدمتکار)

خیاط اینجاست میگوید که شما فرموده بودید که بیاید

A.

Tell him to come (*lit.* say he may come) to-morrow afternoon: I have no leisure to-day.

(۱)

بگوفرد ابعد از ظهر بیاید امروز فرصت ندارم

SERVANT.

The horse-dealer was again here to-day; and he was saying, "I know of several (*lit.* I have got a clue to) good horses."

(خدمتکار)

دلل هم باز امروز اینجا بود و میگفت که چند تا اسبهای خوب سراغ دارم

a dish complete in itself, and eaten just as it is brought to table. *Chilaw* is also made of rice; but boiled plain, and eaten with خورش: this means any food made savoury and relishing, or pungent, by means of sauces. In conjunction with bread, it simply means condiment; as, نان خورش, which distinguishes it from the generic term خورش. Its foundation, however, is *meat* of any kind, dressed in a great variety of sauces, with dried fruits, spices, &c. &c. Each dish, so made, has its specific name: خورش may be said to take the place of curry on the table, in so far as it is eaten with plain boiled rice; but they are never made so hot as the Indian dish. کباب, literally, means *meat roasted*, whether it be *fowl* or *flesh*, and it includes even *fish*. There is a great variety of this also made in Persia. پختنی, for the explanation of this word, see the preceding Note.

(^۴) This Arabic word, literally, means a "conductor"; hence, it is applied to all those persons who form a third party between the buyer and the seller, in order to *conduct* the bargain. It is, however, more commonly applied to dealers in cattle and other animals. دلار (in the feminine gender) is also a term applied to female hawkers, and the elderly women who negotiate to bring about a marriage.

(^۵) This word, literally, means "a trace," "a sign," or "indication"; and the

A.

Why did not you inform me, then? You knew that I had occasion for a good horse or two!

پس چرا مرا خبر نکردید شما
میدانستید که من یک دو تا سب خوب
ضروردا شتم

(خدمتگار)

SERVANT.

You had not yet risen from sleep, Sir. We told him, "Wait till the Sahib wakes" (*lit.* should wake); but he said, "I have business at another place, and must go; but if the Sahib wishes to see me, whenever he may think proper, if he sends a man [to say so], I will come directly."

شما هنوز از خواب برخاسته بودید
صاحب ما گفتیش سپرکن تا صاحب
بیدار شود آما او گفت که یکجای دیگر
کار دارم و باید بروم آما اگر صاحب
میخواهد که مرا ببیند هر وقت که صلاح
بیاند آدم بفرستند من زود میایم

A.

Does any one of you know his residence?

از شما کسی منزلش را میداند

the horse-dealer means to say, that he has got *scent of*, or *clue to*, some good horses. Here I take the opportunity of explaining, once for all, the difference between the idiom of the English and Persian, as to the manner of repeating the expressions of another person. In English, on such occasions, the speaker generally employs the third person or persons; as, "*He* said, *he* intended going to town", &c. &c.; or, "*They* told me, *they* had been up all night"; &c. &c. But in Persian, usually, the *exact* expressions of the parties are quoted by the present speaker, without any change in them whatsoever; as will be seen in the several instances (which I have purposely left undisturbed, in order to shew the idiom) in the statements of this Persian Servant. I may think it right, hereafter, to deviate from this *strictly literal* mode of translating, and follow the English idiom; if not always, at all events occasionally.

SERVANT.

Yes, Sir; I know his house
(lit. I am a guide to it).

A.

Then go immediately, and say I wish to see him.—But what is the use of buying horses? So long as this groom remains in my stables, I shall never possess a horse fit for riding!

بَلِي صَاحِبٌ مَنْ خَانَهُ أَشْ رَابَّلَدَمْ
(خدمتکار)

(۱)

پَسْ زُودْ بِرَوْ وَبِكُوكَهْ مَنْ مِنْخَواهَمْ بِهْ
بِيَنَهَمْ أَمَّاچَهْ حَاصِلْ أَزَاسَبْ خَرِيدَنْ
تَائِينْ مُهَتَّرْ دَرْطَوِيلَهْ مَنْسَتْ مَنْ هَرَگِزِ
آسَبْ لَايِقِ سَوارِي نَخَواهَمْ دَاشْتْ

(۶) This is also an Arabic word, meaning, *strictly*, “a guide.” It is, however, vulgar to use it in any other sense in Persian, as this Servant has done. Indeed, there are many other low phrases in the language assigned to this man in the Dialogue; such as, ^{کَجْخَلَقْ} بَودْ, ^{بِاشْ} كَفْتَمْ, خَانَهُ أَشْ رَابَّلَدَمْ, سَرَاغْ دَارَمْ &c. &c., all of which should be avoided by persons wishing to speak the Persian language correctly or elegantly.

The generality of better servants, mechanics, and small tradesmen, throughout the greater part of Persia (owing perhaps to the circumstance of their not being kept at so great a distance, as they are in some other countries, by the more-educated classes of society), do not, in general, speak bad Persian. Their language, though necessarily devoid of classical taste and elegance, is, however, upon the whole, tolerably correct. But when we consider that *it* is the language of a very numerous class of men, the greatest number of whom, perhaps, can neither read nor write, we may wonder more at the general accuracy and tact with which they express themselves, than at their occasional mistakes or their uncouth phraseology. A beginner, however, had better avoid learning his Persian from them. On this account, in the course of these Dialogues, I shall introduce characters of this description very sparingly: and when I do introduce them, I shall make them speak, in point of grammar at all events, correctly.

The reader, if at all proficient in the Persian language, cannot have failed to observe already, in the few sentences which this man has uttered (independently of the low phrases above cited), the Syntactical looseness of his style; his ill-constructed sentences; the clumsy way in which he quotes, or rather puts, his own vulgar expressions into the mouth of another; and the difficulty which he seems to feel in delivering himself. There can be neither pleasure nor profit in the perusal of such language as this.

SERVANT.

Yesterday, I told him that the Sahib was very much vexed, because of the bay horse becoming lame: but he swore that he was not in fault (*lit.* had no fault), as the horse was quite lame when the Sahib bought it.

(خدمتگار)

مَنْ دِيْرُوزِ باشِ گَفْتُمْ كَهْ صَاحِبْ خَيْلِيْ
كَجْنُلْقَ بُودْ كَهْ أَسْبِ كَهْ مِيلْكَيْدَ آمَا
أَوْقَسْمُ خُورْدَ كَهْ تَقْصِيرِ مَنْ نِيْسْتَ اِيْنَ
أَسْبِ وَقْتِيْكَهْ صَاحِبْ خَرِيدَشْ
شَلْ بُودْ

A.

Yes; but not so lame as his worse-than-the-offence excuse. I am greatly displeased with that man, for he does not appear honest. At all events, I can never confide in him any more; for he may kill me (for me) a horse daily. He must go away from my stables. Go, and tell him so (*lit.* say to him after this manner) !!

(۱)

بَلِيْ آمَانَهِ بِلَنْكِيْ عَذْرِ بَدَّهَ آزْكَنَاهَ اوْ
مَنْ آزَانْ هَرَدَ كَهْ بُسْيَارْ مَنَقْرِمْ چَرَاكَهْ
صَادِقْ نَمِيْ نِمَايَدِ بِهَرَحَالْ مَنْ بِاَوْهَرَگَزْ
دِيْگَرَا عَتَمَادْ نَمِيْتَوَانَمْ كَرَدْ كَهْ هَرَرُوزِيْكَ
أَسْبِيْ آزْبَرَايِ مَنْ بِكُشَدْ بَايَدِ آزْطَوِيلَهْ
مَنْ بِرُودِ بِرَوْهَمِينْ طَورِ بَأْوِيْكُو

(ب)

رَفِيقْ رَفِيقْ صَبَحَتْ بِخَيْرِ بَادَ كَهْ خَيْرِ آزْ
صَبَاحْ تَسْتَ كُدَامْ بَدَ بَخَتْ بَاعَثَ اِيْنَ
تَعَيْرِ اَسْتَ يَا مَگَرْ بازْخَوَابِيْ دِيدَهْ

(۱)

خُوشَ آمَدَيِ: رَفِيقْ گَفَتَهْ بُودَمْ چُوبِيَائِيْ

(۱) See Note 5. Dialogue 1.

(۲) See the Diminutive Nouns, p. 127.

you came, to tell you what had vexed me (lit. the grief of my heart). But what am I to say? since all the painful feeling is removed (lit. grief goes) from my heart, whenever you come." I have had (seen) no fresh dream; but the interpretation of my old dream has been realized (lit. into manifestation). For it is now certain, that the animal which roused me out of my sleep with a kick, was not the horse which you described, but [it was] this vicious groom of mine, who has lamed my poor horses so, that henceforth, perhaps, they may only be able to raise their hoofs (lit. raise the hoof) from the ground in a dream.

غَمِ دَلْ بَاتُوْبُگُوْيِمْ ۚ چَه بِكُوْيِمْ كَهْ غَمْ أَرْدَلْ
بِرَوْدْ چُونْتُوْبِيَائِيْ ۚ خَوَابِ تَازَه نَدِيدَه آمْ
آمَا تَعْبِيرِ خَوَابِ كَهْنَه آمْ بِظَهُورِ آمَدَه
آسْتْ چَهْ حَالَه مَعْلُوْه مَسْتَ ۚ كَهْ سَتُورِيَكَهْ
بَالَّكَدْ مَرَا آزْ خَوَابِ بَرْ خَيْرَانِيَدْ آسَبِيْ
نَبُودْ كَهْ شَهَا تَعْرِيْفِ فَرْمُودِيَدْ بَلَكَهْ آيِنْ
مَهِتَرِ شَرِيرِ مَنْ كَهْ آسِبَكَهَايِ^{۱۰} مَرَا^{۱۰}
چِنَانْ شَلْ گَرَدَه آسَتْ كَهْ بَعْدَ آزْ آيِنْ
مَكَرَدَرِ خَوَابِ دِيَگَرِ سَمْ آزْ زَمِينْ بَرْ
تَوَانَنَدْ دَاشْتْ

B.

The remedy for a tight shoe is taking the foot out of it; and the cure for the tooth-ache is extraction. When a groom is a bad one, he must be turned away.

A.

Forgive me! for I really feel greatly ashamed that you should honour me (lit. bring honour) while in this state. To be in your eom-

سِرَايِ كَفْشِ شَنْكِ پَا آزَانْ بِيرُونْ كَرَدَنْ
وَدَوَايِ درَدَنَه اُنْ كَشِيدَ نَسْتَ چُونْ
مَهِتَرِ بَدْ باشَدْ اَخْرَاجَشِ بايَدْ كَرَدْ

(۱)
بِخَشِيدْ كَهْ مَنْ لَلْقِ بِسْيَارْ خَالَتْ
دَارَمْ كَهْ شَهَا درَجَنِينْ حَالَتِيْ شَرِيفْ
بِياورِيَدْ باشُهَا بُودَنْ وَأَظَهَارِ نَارِ ضَامَنَدِيْ

(^۹) This is a beautiful couplet, from *Sâdi*.

(^{۱۰}) See the Diminutive Nouns, p. 127.

pany, and shew discontent, be the cause what it may, is, I confess, the extreme of ingratitude. But these servants are so very mischievous!

B.

There is no occasion to be ashamed at all! We are by ourselves: and if you wish me to prove still more that there is no stranger here, give me leave to correct a grammatical mistake in an expression of yours.

A.

You will very much oblige me: may your favour be ever increasing! But to which of my mistakes are you alluding? for I fear that, in this state of vexation, I may have talked very much at random.

B.

No; I was not aware of more than one very slight oversight.

A.

Which is it? Be so kind as to explain.

B.

This only—when you said, "These servants are very mischievous."

گردن سبب هرچه باشد من مقرم که
نهایت ناسیا سیست لیکن این خدام
بسیار اشرازند

(ب)

هیچ جای حجالت نیست ماخود مان
هستیم و آگر میخواهید زیاده ثابت کنم
که غیری در اینجا نیست رخصت دهید
تا غلط تحویه در فرموده شمادرست کنم

(۱)

بند را بسیار ممنون خواهید فرمود
لطف شما زیاداً مابک امیک از غلط های
من اشارت میفرمایید چه میترسم که
درین این پریشانی نام بوط بسیار
گفته باشم

(ب)

نه من بیک جزی سهوی بیشتر منتقل
نشدم

(۱)

گدام آست محبت فرموده تبیان کنید

(ب)

همینکه فرمودید این خدام بسیار
اشرازند

A.

You say true: أَشْرَارُ is an Adjective (Plural); and Adjectives in Persian, when used in the *Plural Number*, yield a *Substantive* significance; and the meaning of أَشْرَارُ, by itself, is “*mischiefous people*.” Therefore, if I had said, “These servants are *very* شُرِيرُ, the expression would have been correct; for in that form the Adjective would be in the *Singular Number*. But I have made a greater mistake than this; and you are not aware of it, because you had not then arrived (*lit.* you had not brought honour).

(۱)

رَاسْتُ مُيْكَوَنِيدُ أَشْرَارُ صَفَتُ أَسْتُ
وَصَفَاتُ دَرْفَارْسِيْ چُونْ بِلْفَظِ جَمْعُ
اسْتُعْمَالُ شَوَنْدُ افَادَهُ مَعْنَيُ ذَاتُ
مَيْكَنَهُ وَمَعْنَيُ أَشْرَارُ خُودُ مَرْدُ مَانِ
شَرِيرُ أَسْتُ پَسْ أَكْرَغْتَهُ بُودَمُ اينُ
خُدَامُ بِسْيَارُ شَرِيرَنْدُ عَبَارَتُ دُرْسَتُ
مِيْبُودُ چَهُ دَرْأَنْ صُورَتُ صَفَتُ مَفَرَدُ
بُودِيْ لِدِيْكِنُ مَنْ غَلَطِيْ ازَايِنُ بُرْرَگَنْ
كَرَدَهُ أَمُ وَشَمَابِدَهُ آنُ مُنْتَقَلُ نِيْسِتِيدُ چَرا
كَهُ آنُوقَتُ شَهَا هَنَوْزُ شَرِيفُ نِيَاوَرَدَهُ
بُودِيْنُ

B.

Do you remember (*lit.* is it in your recollection) what it was?

(۲)

دَرْخَاطِرِتَانُ هَسْتُ كَهُ آنُ چَهُ بُودُ

A.

Yes; I remember it very well. When I was talking to the other servant respecting that useless groom, I said, “I can never confide in him any more; for he may kill me *a horse daily*.”

(۱)

بَلِيْ بِسْيَارُ خُوبُ يَادُمُ أَسْتُ وَقْتِيْ كَهُ
دَرْبَابُ آنُ مُهِنْرِ بِيكَارَهُ بَآنُ نَوْكَرِ دِيْگَرُ
كَفْتَگُو مِيْكَرَدُمُ لَقْتَمُ مَنْ بِاُو هَرَگِزِ دِيْگَرُ
اعْتَهَادُ نَمِيْتَوَانَمُ تَرَدِ كَهُ هَرَرُورِيْكُ أَسْبِيْ
آزِيرَايِ مَنْ بِكَشَدُ

B.

Where is the mistake?
For my part, (که) I do not
see any fault in this ex-
pression.

(ب) غلط در گجاست منکره در این عبارت
عیدی نمی بینم

A.

Do not you see يک اسبي هرگز درست
can never be correct?
نتواند بود

B.

Why not? Would that
your *horses* were always *as*
sound as this! *i.e.* as this
phrase is correct!—(a play
upon the word درست).

(ب) چرا کاش که اسbehای شما همیشه باشند
درستی بودند

A.

A Cardinal Number, you
observed, is not admissible
before a Definite Noun; and
هaving already the يک اسبي
of *unity* at the end of it, is,
in itself, a Definite Noun.

(ب) لفظ عدد شما فرمودید که برسیم
معروف داخل نمیشود و اسبي باشی
وحده در آخرش خود اسپیست
معروف

B.

You are *now* making a
mistake, undoubtedly; be-
cause the يک of *unity* con-
veys an indefinite sense, and
an Indefinite Noun can never
be definite (in its meaning).
اسبي indicates *a single* or
one horse, certainly; but it
may be *any one* horse:
whereas يک اسبي implies
some one *specific* or parti-

(ب) شما بی شک حالاً غلط میکنید چه یای
وحده افاده نمیکنند ^{۱۱} و اس
منکر هرگز معروف نتواند بود اسبي
دلالت میکند براسب واحد یا مفرد
لامحاله آماهه اسبي که باشد لیکن يک
اسبي دلالت میکند بریک اسپ

(۱۱) See Dialogue 2. Conversation on "Horseback," p. 147.

cularized horse. And you know, that if *any one* should kill a horse, *the horse*, in that state, would be definite and particularized.

A.

This is rather a nice point; but you have now made it quite clear to me: although I had much rather that my horses should always remain *unlimited*, and *uncircumscribed* in number, than that this *hack* of a groom should *define* and *particularize* them.

مُعَيْنٌ مَحْدُودٌ وَشَهْمَا مَيْدَانِيَدَ كَه
اَكْرَكْسِي اَسْبِي رَا بِكْشَدَ اَسْبَدَرَانَ
حَالَتْ مَحْدُودٌ وَمُعَيْنٌ خَوَاهَدَ بُودَ

(۱)

اَيْنَ نُكْتَهَ اَنْدَكَ دَقِيقَ اَسْتَ لِيْكَنْ شَهْمَا^۱
حَالَ اَخُوبَ بَرْمَنَ وَاصْحَشَ كَرْدَهَ اَيْدَ
اَكْرَجَهَ مَنْ خَيْلَيْ تَرْجِيْحَ مَيْدَهَمَ كَه
اَسْبَهَاهَيَ مَنْ هَمِيْشَهَ مَنْكَرُو نَامَحْدُودَ
بِمَانَنْدَ تَا اَيْنَ الْأَغْمَهْتَرَانَ آنَهَارَا
مَعْرُوفَ وَمَحْدُودَ گَرْدَانَ^{۱۲}

(ب)

Whoever wants his horse for the purpose of riding, would be your partner in this sentiment.—But, since we are now upon the subject, I wish very much to explain to you two or three more points concerning *Adjective*, and *Substantive Nouns qualified by Adjective*.

هَرَكَهَ اَسْبَشَ رَا بَرَايَ سَوَارِي مِيْخَواهَدَ
دَرَايِنَ عَقِيدَتَ شَرِيكَ شَهْمَا خَوَاهَدَ بُودَ
لِيْكَنْ چُونَ حَالَ بَرَسَرَ مَطَلَبِيمَ مَنْ خَيْلَيْ
مِيْخَواهَمَ كَه دُوْسَهَ نُكْتَهَ دِيْگَرَ دَرِيَابَ
صِفَتْ وَمُوصَفَ كَه دَرَانَ رُوزَنَگَيَ

(۱۲) This play, or pun, upon grammatical terms cannot be exactly translated into English without the risk of rendering the passage unmeaning: suffice it to state, that these technical phrases (viz. مَنْكَر, نَامَحْدُود, مَعْرُوف, مَحْدُود) apply both to Grammar and to Horses, in the Persian Language; and consequently make good puns.

tives, which, on that day, the lateness of time prevented me from explaining.

وقت آزبیان مانع شد آگنون آزبرایی
شما بیان کنم

A.

You are doing me a great kindness; but if it be no trouble, and in the like manner as before you will again explain yourself in English, it will add to the obligation.

(۱) بسیار لطف میفرمایید آما آگر زحمت
نباشد و بهمان طور بازدرانگلیسی
بیان فرمایید مزید میئت خواهد بود

B.

The (letter) *zau* of, زحمت among sincere friends, is always without a dot.

(۲) رای زحمت در میان دوستان خالص
همیشه بی نقطه است^{۱۳}

An Adjective, whether Simple or Compound, must always be in the Singular Number, whether its Substantive be so or not. As to its proper situation with regard to the Substantive which it qualifies;—when the Noun is Indefinite or Definite, but not in *apposition*, the Adjective must invariably follow it, and the final or connecting (زیر) be added to the Substantive; as, “مرد خوب آرخدا میترسد” “A good man fears God”; “اسپ عرب همیشه لاغر میباشد” “An Arabian horse is always thin-waisted”; “اسپ سیاه من در طویله بود” “My black horse was in the stable”; “مردان دلوار از جنگ بالک ندارند” “Brave men have no dread of battle”; “دوستان مهربان توحاض راند” “Thy affectionate friends are present”; &c. &c. But when the Noun is in apposition, the Adjective may either precede or follow the

(۱۳) If the first letter (ز) of the word زحمت “trouble,” is not dotted, the word will be read رحمت, which signifies *blessing*, or *mercy*.

Substantive ; and in either case, instead of the ^{زیر} (۱), the descriptive ^ه must be added to the Substantive or to the Adjective, but generally to that which immediately precedes the Verb ; as, پدر تو خوب مرد یست or پدر تو مرد خوب یست “ Thy father is a good *man*.” But when the sentence becomes more complicated, the good taste and the judgment of the writer or speaker must, in a great measure, guide him in the manner of arranging his words ; for then the Adjective may even be expressed after the Verb itself ; as, لندن شهر یست, لندن سیار بزرگ یست, or لندن سیار شهر بزرگ یست, all of which expressions equally mean, “ London is a very large city,” and are all idiomatic. One rule, however, is generally to be observed ; viz. that if the Adjective expresses more than a *simple abstract* quality, such as *good* or *bad*, or if it is of Arabic extraction, or a compound, it is to be placed after the Substantive, whether expressed before or after the Verb : for instance, you may say in Persian, نوگر تو مرد یست, or نوگر تو مرد بدبست, all meaning, “ Thy servant is a bad *man*”; but if an Arabic Adjective, say شریر “ wicked,” be substituted for the Persian بد, you may say نوگر تو مرد شریر یست, or نوگر تو مرد شریر بدبست ; but it would not be quite idiomatic, except in poetry, to say نوگر تو شریر مرد یست.

Adjective Adverbs, or Adverbs of Quantity, such as, بسیار, خیلی, “ much,” “ very,” &c. &c., brought to increase the force of an Adjective, may be placed immediately before (never after) the Adjective, and the second Noun of the apposition may also intervene between them ; as, اینکله مملکت بسیار.

انگلند خیلی خوب or, انگلند بسیار مملکت خوبیست or, خوبیست: انگلند مملکتیست خیلی خوب or, مملکتیست: all of these expressions equally mean, "England is a very good kingdom," or, "a very fine country."

With regard to the Cardinal Numbers, the Nouns to which they are joined (whether they be with, or without an Adjective) must always be in the Singular Number; as, یکهزار مرد "a thousand *men* (literally, *man*)," or one thousand *man*; یکصد گوسفند, or صد گوسفند, "one hundred *sheep*," &c. &c.; but *not* مردان, or گوسفندان. The same also when the Noun is with an Adjective; as, بیست مرد لادر "twenty brave *man*"; پانصد و دو اسب بسیار خوب "five hundred and two very good *horse*"; &c. &c. Respecting the order in which the numbers should be arranged, the greatest number is expressed first, and the rest following in the same order; as, دویست و پنجاه و چهار هزار و هفتاد و هشتاد و سه گوسفند "two hundred and fifty-four thousand seven hundred and eighty-three *sheep*." There is one exception to this rule however; namely, that from eleven to nineteen the smaller number is always expressed first: and from twenty to forty-nine, the smaller number *may be* expressed first; but only in counting or telling, and *never* in conversation or writing. For instance, you *may tell* چهل و پنج, چهار سی, دویست و پنج, چهل و پنج, &c. &c., instead of counting چهل و پنج, سی و چهار, بیست و دو, thirty-four, and forty-five; though the latter is the best mode of expressing these numbers. But there is no *choice* from eleven to nineteen*.

* See the Numerals, pp. 10, 11.

A Definite Noun may be used in the Plural, to answer to the Cardinal Number; but it must be in a complete sentence, when the Plural Noun is expressed first, then the Cardinal Number, and lastly the Verb; as, مَرْدَانْ دُوْهَزَارْ بُودَنْدْ “*the men were two thousand*”; آَسَبِهَائِي سِيَاهْ چَهَارْ بُودَنْدْ “*The black horses were four*”; &c. &c.

In concluding this subject, however, let me assure you, that if you will only be a little careful in the course of your reading, you will discover more rules with regard to the Persian Syntax, and understand them even much better, than any Grammarian could explain them to you by his isolated examples or quotations. Besides having access to books, you now possess another advantage over those foreigners who study a language by themselves, or far from where it is spoken. You are now at present in Persia, and in constant intercourse with the natives: the best Grammar for you, therefore, is to attend to the conversations and idioms of the educated classes of the people, with whom you are so frequently in communication, and may ask them any questions you may think proper.

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DIALOGUE V.

A.

To-day, the air is very  
warm.

(۱) امْرُوْزْ هُوَا بِسْيَارْ كَرْمَسْتْ

B.

I wonder that you should  
complain of the heat !

(۲) (ب)

شَكَائِتْ كَنِيدْ

A.

Why? Perhaps you sup-  
posed that I had no bodily  
feeling?

(۱) چَرَا مَنْگَرْ شَمَا هَمْجُو مِيدْ اِنْسَتِيدْ كَهْ  
بَنْدَهْ حِسْ بَدَيْ نَدَا شَتْمَ

## B.

Not so: but you having said that you had resided ten years in India, and had been staying chiefly in Bengal—and the climate of India, especially Bengal, being much warmer than Persia, and to-day also not being a particularly hot day—I was surprised when you complained of the heat!

نَهْ هَمْچَنِينْ لِيْكِنْ چُونْ شُمَا فَرْمُودَه  
بُودِيدْ كَهْدَه سَالْ دَرْهِنْدُو سَتَانْ  
تَشْرِيفْ مِيدْ اشْتِيدْ وَأَغْلَبْ دَرْبَنْگَالَه  
مُتَوَقْفْ مِيدْ بُودِيدْ وَهَوَايِ هِنْدُو سَتَانْ  
خُصُوصَابَنْگَالَه آزِيرَانْ بِسْيَارْ  
گَرْمَتَرَسْتَ وَامْرُوزْهُم بِخُصُوصَه رُوزْگَرِي  
نَمِيدَبُودْ مِنْ مَتَحِيرَشَدَمْ كَهْ شَمَا آزْگَرَمَا  
شِكَايَتْ كَرْدِيدْ

## A.

Notwithstanding these good reasons why such should not be the case, I feel a strange heat all over my body; and, moreover, I have a great thirst upon me, and my head also aches.

بَاوُجُودِاِينْ وُجُوهَ مَعْقُولَه كَهْ حَالْ  
چَنِينْ نَبَاشَدْ بَنْدَه حَرَارَتْ عَرَبِيِّ دَرْ  
بَدَنْ احْسَاسْ مِيدِكُنْ وَبِعَلَوَه عَطَشْ  
هَمْ بِسْيَارِ دَارَمْ وَسَرَمْ هَمْ دَرَدِمِيدَنْ

## B.

God grant that you may have no fever! Let me feel (*lit. see*) your pulse. Do not be alarmed: you have a slight fever; take care (of yourself): please God, it will soon be removed.

خُدْ أَكَنَدْ كَهْ تَبْ نَدَاشَتَه باشِي نَبَضَتَرا  
بِبِيِّنَمْ تَشُوِيشْ مَكْنْ تَبَكْ \* خَفِيفِي  
دارِي احْتِيَاطْ بِكُنْ اِنْشَاء اللَّه زَوْدَرْفَعْ  
مِيشَودْ

\* See the Diminutive Particles, pp. 127—129.

## A.

I fear I may have caught cold: there is a bad taste in my mouth; and I feel a shivering in my back and side.

من میترسم چاهیده باشم دهنم  
بد هرمه آست ورعشه درپشت وپهلو  
احساس میکنم

## B.

There is no doubt you have caught cold: you must abstain from fruit altogether. At this season, fever and ague are very prevalent (*lit.* has a great prevalence) in Persia. People, in these warm nights, sleep mostly on the tops of their houses; and it sometimes happens, that in the course of the night a slight cold may have settled on a person, and he may not be aware of it: and, in the earlier part of the day, people incautiously eat fruit: and most of the agues and fevers, and other maladies which prevail at this season, arise from these sources.

شک نیست که چاهیده اید آزمیوه  
مطلقا باید پرهیز کنید دراین موسم  
تب ولرز درایران عمومی دارد مردم  
دراین شبهاي گرم اغلب برپشت  
باهمها میخوابند و گاه باشد که دربین  
شب آندک چاهشی عارض شده باشد  
و شخص آزان مخبر نیست و در اوایل  
روزی احتیاط میوه میخورند و اکثر تب  
ولرزها و سایر امراضی که دراین فصل  
مدد اوئند آراین چهات بر میخیرند

## A.

You say true: last night, about two or three hours past midnight, I woke, and felt very much chilled. I found (saw) the night-cap

راست میگوئید من دیشب دوشه  
ساعت از نصف شب گذشته بیدار  
شدم و خیلی سردم بود دیدم که شب

had fallen off my head, and the quilt even was not over me; and I sneezed also twice or thrice: perhaps that may have been the commencement of my cold.

کُلَّاَهُ أَزْسَرْمَ افْتَادَهُ بُودَ وَحَافَ هَمَ رویم  
نَبُودَ دُوْسَهُ بَارَهَمَ عَطْسَهُ كَرَدَمَ شَایَدَ كَه  
ابْتِدَائِيُّ زُكَامٌ مَنْ أَزَانْ باشَدَ

## B.

(ب)

Notwithstanding these several warnings, I still fear you may not have abstained from your usual custom of eating fruit before breakfast.

بَأْوُجُودِ اينْ تَنْبِيَهَاتِ مُتَعَدَّدَهُ هَنَوْز  
مِيَتَرَسَمَ كَهُ أَزْعَادَتِ مُسْتَمِرَيِّ پِيشَ ازْ  
نَهَارِ مِيَوَهُ خُورَدَنْ پَرَهِيزِ نَكَرَهَهُ باشِيدَ

## A.

(ا)

Why conceal it from you? The truth of the matter is, that this morning the gardener of the English Envoy brought me several baskets of fresh ripe fruits. Without exaggeration, I had never seen grapes, figs, and melons, in such a state of perfection and delicacy.— Moreover, with what neatness and elegance had that tasteful gardener arranged them, mixed with roses and jessamines, in those baskets of green myrtle! At all events, I enjoyed the pleasure of partaking of those forbidden fruits: now I must pay the penalty of my indiscretion.

أَرْشَهَا جِهَهُ بِنَهَانْ حَقِّ مَطْلَبُ اينَسْتُ  
كَهُ امْرُوْزِ صَبَحَهُ بَاغْبَانِ ايلِيْجيِ انْكَلِيْس  
جَنْدُ سَبَدُ مِيَوَهَاهِيَ تَازَهُ وَرَسِيدَهُ ازْ  
بَرَاهِيَ مَنْ اورَدَيِ اغْرَاقُهُ مَنْ هَرِگَزِ انْكُورُو  
أَجْيِرُوْخَرِبَرَهُهُ بَانْ خُوبِيِّ وَلَطَافَتُ  
نَدِيدَهُ بُودَمَ بَعْلَاوَتُ بِچَهُهُ تَنْقِيَهُ  
وَنَرَاقَتُ آنْ بَاغْبَانِ بَاسَلِيقَتْ آنَهَارَا  
بَاكِلُ وَيَا سَهَنْ دَرَانْ سَبَدَهَاهِيَ مُورِدِ سَبَز  
دَرَهَمَ چِيدَهُ بُودَ بِهَرَحَالِهُ مَنْ أَزَانْ  
مِيَوَهَاهِيَ مِمَوَعَهُ لَدَتِيَ بَرَدَمَ وَأَكِنُونَ بَايدَ  
جَرِيمَتِ نَاپَرَهِيزِيِّ خُرَدَابِدَهُمَ

## B.

You must not alone pay the whole of the penalty: since the Envoy's gardener has tempted you to eat the fruit, justice requires that the Envoy's doctor should pay a part of the penalty, in the shape of medicine and attendance. I have some business in the neighbourhood of the Ambassador's house; and, as I am passing that way, I will see the English doctor myself, and send him to see you directly.

شُهَاتَنْهَا تَهَامِ حَرِيمَتْرَا نَبَایَدْ بَدْهِيدْ  
چُونْ بَاغْدَانِ اَيْلَچِيْ شُهَارَا بَخُورَدَنِ مَيْوَهْ  
تَرْغِيْبُ كَرَدَهْ اَسْتَ اَنْصَافْ مَقْتَضِيْتْ  
كَهْ حَكِيمْ اَيْلَچِيْ يَكِحْصَهْ جَرِيمَتْرَا  
بَصُورَتْ دَوَوْ پَرْسَتَارِيْ بَدْهِهَدْ مَنْ  
نَزْدِيْكِيْ خَانَهْ اَيْلَچِيْ كَارِيْ دَارَمْ چُونْ  
اَزَانْ رَاهْ مِيْكَنَرَمْ مَنْ خَوْدَمْ حَكِيمْ  
صَاحِبْ رَاهِيْ بُيْتَمْ وَأَورَازُودْ بَدِيَدَنْ  
شُهَما مِيْفِرِسَتْ

## A.

May your affection never diminish! But there is no necessity for you to take the trouble (*lit.* that you should take the trouble): I can write to the doctor myself, and beg him to come.

مَحَبَّتْ شُهَاكَمْ نَشَوَدْ اَمَا ضَرُورَ نِيْسَتْ  
كَهْ شُهَارَجَهَتْ بِكَشِيدْ مَنْ خَوْدَمْ مِيْتَوَانَمْ  
بِحَكِيمْ بِنِوِيْسَمْ وَالْتِمَاسْ كَنْمْ كَهْ بِيَادِ

## B.

It is no trouble at all! I must pass that way: what difference will it make, if I were to see the doctor for two or three minutes?— Moreover, when I see him, I can explain your case to him; and he perhaps, forming some judgment of it by

هُنْيَچْ زَهَمَتْ نِيْسَتْ مَنْ بَايَدْ اَزَانْ رَاهْ  
بِكَنْدَرَمْ چَهْ تَفَاوَتْ مِيْكَنَدْ اَگَرْ دُوسَهْ  
دَقِيقَهْ حَكِيمْ رَا بِبِيَتْ بِعَلَوَتْ مَنْ چُونْ  
أَورَا بِبِيَتْ مِيْتَوَانَمْ اَحْوَالِ شُهَارَا بِيَانْ  
كَنْمْ وَأَوْشَايَدْ اَرْكُفَتَهْ مَنْ اِسْتِنْبَاطِيْ

my statement, should any medicine be necessary, he can at once bring it with him; and in this manner the matter may be expedited.

کَرْدَه اَكْرَدَوَائِي ضَرُورٌ بَاشَد يَكْدَ فَعَه  
هَمَرَاه خُود بِيَاوَرَدُو بَايْن طَوْرَانَدَكَيْ  
كَارْپِيش اَفْتَه

(۱)

A.

I am much obliged to you! Although we say, in English, "I would do as much for you;" yet I hope to requite you, for these affectionate offices, at your wedding, and not in your illness!

مَن اَزْشَهَا بِسْيَار مَنْوَنَم اَكْرَجَه مَادَر  
اِنْكِلِيُسِي مِيْكُوْنِيْم مَن هَمِين قَدْرَأَزْبَرَاي  
شَهَا خَواهَمْ كَرْد اَمَامَه اَمِيدَه وَارَم كَه  
تَلَافِي اَيْن مَهْر بَانِيْهَار اَدَر عَرَوَسِي شَهَا  
بِكْنَم نَهْ دَر بِيَهَار يَتَان

(ب)

May it please God to restore you to health first!— Now I will leave you quiet: and do you repose a little, until the doctor comes.

خُدَه اَنْشَه اللَّه اَوَّل بِشَهَا شَفَابِه هَهْ مَن  
حَال اَشْهَار اَهَار مِيْكُنْهَار وَتَاهَدَن حَكِيم  
اَنَد كَيْ اِسْتِرَاحَت بِكْنِيد

(۱)

B.

I have a great thirst upon me; and am afraid of drinking cold water, lest it should do me harm.

عَطَش بِسْيَار دَارَم وَآب سَرَد مِيْتَرَسْم  
بِخُورَم<sup>۱</sup> مَبَادَا ضَرَر بِكَنَد

(۱) The Verb خوردن does not always signify "To eat" in Persian. It signifies also "To drink"; as, آب خوردن "To drink water"; "To drink wine"; &c. &c. It means also "To suffer," and "To feel"; as, غم خوردن "To suffer grief"; خوردن "To feel regret." In fact, in Persian, corresponds more with the English Verb "To take," than any other Verb; for they say in English, "To take pains," "To take trouble," "To take dinner," "To take wine," &c. &c.; for all of which خوردن may be used in Persian.

B.

I will tell the cook to make some barley-water for you: that will quench (your) thirst.

(ب)

من باش پرزمیگویم تا آند کی ما شعیر  
از برای شما درست بکن آن تسکین  
عطاف میکنند

A.

May your kindness and affection increase!

(۱)

لطف و شفقت شما زیاد

B.

Boys! Boys!!—No one answers! (*lit. gives an answer.*) They are all dead!  
—Boys!!!

(ب)

بچهها بچهها هبچکس جواب نمیدهد  
اینها همه مرده آند بچهها

SERVANT.

Sir! yes Sir!!

(خدمتکار)

صاحب بی صاحب

A.

You see, at last, that I am ill! why do you, all of you, vanish together?—For God's sake, let one of you, at least, be always near at hand, to answer when I call! It is *your special duty* always to be in the coffee-room: where had you gone?

(۱)

آخر شما می بینید که من بیهارم چرا  
همتان با هم گم می شوید از برای خدا  
بگذرید اقلایی کیتان همیشه این  
ترزدیکیها باشد تا وقتی که آواز میکنم  
جواب بده کار معین تواینست که  
همیشه در قهوه خانه باشی گجارت  
بودی

(<sup>۲</sup>) An ante-room leading into the audience-chamber, where the *coffee*, &c. غلیان “ghalyaun,” are prepared, and handed in to the guests.

SERVANT.

I was gone to the kitchen,  
to fetch the barley-water,  
which the cook had prepared  
for you.

( خدمتگار )

من توی اشپزخانه رفته بودم که  
ماشعيর که اشپز برای شما ساخته  
بود بیارم

A.

Mind you well, that to-day, excepting the doctor, and the gentleman who just went out, whoever else may call (come), you must say that I am not well, and cannot see any body!—Dost thou understand, or not?

( ۱ )

خوب خاطر تان باشد که امروز بغير از  
حکیم و این صاحب که حالا بیرون  
رفت هر کسی دیگر که باید بگوئید که  
احوالم خوش نیست و کسیران نمیتوانم  
به بینم میفهمی یانه

SERVANT.

Yes, Sir; very well.

( خدمتگار )

بلي صاحب بسیار خوب

A.

Now, bring (me) some barley-water.—Ah! this is too hot; I cannot drink it.

( ۱ )

حالا قدری ماشعيير بیار آه این خیلی  
گرم است من نمیتوانم اینرا بخورم

SERVANT.

It is not (a) long (time) since it has been taken off the fire; and it is not yet cooled.

( خدمتگار )

خیلی وقت نیست که آز روی آتش  
برداشته شد است و هنوز سرد نشده  
است

(<sup>۳</sup>) See Note 1. Dialogue 5.

A

Go, and pour it all into a glass (bottle); and put the bottle into ice, that it may cool the sooner. I am very thirsty! But do not bring it till I ask for it: I may be asleep, and will not have any one disturb me.

بِرُوْ وَهَمَهَ رَا دَرِيْكُ شِيشَهَ بِرِيْزُ وَشِيشَهَ رَا  
مِيَانِ تَسْنِيْ بِكَذَارْ تَازُ وَدَرْ سَرْدُ بِشَوْدُ مَنْ  
بِسْيَارْ تِشَهَ أَمْ أَمَا تَاخَوَاهَمْ مَيَارْ  
شَايَدْ خَوَابْ بَاشَمْ وَنَمِيَخَوَاهَمْ كَسِيْ  
بِيدَارَمْ كَنَدْ

(*Two Servants talk.*)

## دُو خُدْمَتْگَارْ بَايَكْدِيَگَرْ ( )

1st SERVANT.

What is the matter with  
master to-day?

صاحب<sup>۶</sup> امروز چه خیرش است<sup>۵</sup> (۱)

2d SERVANT.

What do I know?—He says *he is ill*.

( ۲ )

1st SERVANT.

If he is ill, he *is* ill: if he is not ill, he *is not* ill: but you, who go in and come out so often, if you be not an ass, must, at all events, know one thing or the other.

اگر بیمارست کہ بیمارست اگر  
بیمار نیست کہ بیمار نیست اما تو کہ  
انقدر تو میری و بیرون می آئی اگر  
خرنباشی آخر باید کہ یہ کچی بدانی

(<sup>4</sup>) The reader will here again observe the difference of idiom between the Persian and English. In the former, the Negative form تَأْخُذُهُمْ مِيَارْ "So long as I shall *not* ask for it, do not bring it," is strictly idiomatic. In English, it is the reverse: "Until I *do* ask for it, do not bring it."

<sup>(5)</sup> See Note 1. Dialogue 4.

<sup>(6)</sup> See Notes 2 and 4. Dialogue 3.

(<sup>7</sup>) See Note 5. Dialogue 4.

## 2d SERVANT.

If you ask me, I tell you, that these Englishmen, so long as they possess a *pulse* and a *watch*, they are never in health. With one hand, He holds his watch; and with the other, feeling his pulse—thus. He looks at *this* a little, and counts something to himself; and all at once exclaims, “Alas! it is ninety!—it is ninety-five!—O dear, it is a hundred!!!—Woe is me! I am ill!—Bring the doctor!—Prepare some medicine!—Make some barley-water!—Let no one speak!—Let no one knock at the door!—I cannot see any one!”—and I know not what! But, thank God! he is now asleep. Would that, before his waking, his *watch* may stop!—then all would be right.

## 1st SERVANT.

You talk a great deal of nonsense! Methinks

(۲)  
 آگر آزمَنْ میپرسی من بات میگویم که  
 این انگلیسها تو قنیکه یک نبضی  
 ویک ساعتی دارند هرگز چاق نیستند  
 یکدست ساعتش را میگیرد و یکدست  
 نبپشتر اهمجو یکخورده باین نگاه  
 میکند و یکچیزی پیش خودش  
 میشماردو یکمرتبه فریاد میکند که  
 آهان<sup>۸</sup> نود تا سُت نود و پنجم تا سُت واویلا  
 که صد تا سُت آی وای که من بیمارم  
 حکیم بیارید دو ایسا زید ما شعیر  
 درست بکنید کسی حرف نزنند کسی  
 در نزنند من هیچکس را نمیتوانم ببینم  
 و چه میدانم که چه آما شکر خدا که  
 حالا خوابست کاشکه پیش از بیدار  
 شدن ش ساعتش و امی ایستاد آنوقت  
 همه درست میشند

## (۱)

تو خیلی چرند میگوئی گویا عقلترا گم

(۸) For this and the following exclamations, see the Interjections, pp 117—19.

you have lost your wits. If the *man* were not really ill, do you think the doctor was a fool, like yourself, to take so much blood from him for no purpose?

گردد باشی اگر مرد که راستی بیهار نبود  
آن حکیم تو همچو مید اینی مثل خودت  
یک آدمی بود که این همه خونش  
بگیرد برای هنچ چیز

## 2d SERVANT.

After all, he (the doctor) is an Englishman too, and has a watch also. What did *he* do, when he came? First of all, he pulled out his watch, and, like Master himself, held it in one hand, and with the other hand he felt the Master's pulse, and in the same manner he began counting: then he said something to Master, and Master put out his tongue. As soon as he looked at Master's tongue, he fumbled with his hand in his pocket and pulled out his lancet; and cried out, "Boys! bring the jug and basin!" You know the rest (*lit.* the rest of it is known), *i.e.* he bled him.

آخر او هم انگلیس است وی ساعتی هم  
دارد مگرچه کار کرد و قی که آمد اول  
همه ساعتش را بیرون اورد و مثل  
صاحب خودش بیکدستش گرفت  
و بیکدست دیگرش نبض صاحب را  
گرفت و بهمان طور بنا کرد بشمردن  
آنوقت یکچیزی بیصاحب گفت  
وصاحب زبانش را بیرون اورد همینکه  
بزبان صاحب نگاه کرد دستش را تویی  
جیش آنداخت و نیشترش را بیرون  
آورد و بانگ زد که بچهرا آفتابه لگن  
بیارید باقیش معلوم است

## 1st SERVANT.

Do you mean to say that

تومیخواهی بگوئی که حکیم خودش

the doctor *himself* bled  
Master, and did not send  
for a barber?!

صاحب را خون گرفت و پی دلک  
نفرستاد

## 2d SERVANT.

Barber! They are their own barbers. Have you ever seen an Englishman who could not shave himself?—Their doctors, also, both bleed and extract teeth.—Listen! somebody knocks at the door.—Yes, yes! Coming!

دلک اینهاد دلک خود شاند هرگز پک  
انگلیسی دیده که ریش خود شرا  
نتواند بترشد حکیمان شان هم هم  
خون میگیرند و هم دندان میکشند  
بشنویک کسی در میزند بلی بلی آمد

## A MESSENGER.

I have brought a note for the Gentleman; and want an answer to it.

(آدمی بارقه)  
برای صاحب یک رقعة اورده آم  
وجوابش را میخواهم

## SERVANT.

Master is not well, and is asleep: I cannot just now give him the note. But, hark! I hear him cough. I think he is awake (or has awoke). Give me the note!

(خدمتگار)  
صاحب آحوالش خوش نیست و  
خوابیده آست من نمیتوانم که حالا  
رقعه را بایش بدهم آما یواش میشنوم  
که سرمه میکند مظنه که بیدار شده  
آست رقعه را بده بمن

## A.

Boys! Bring me some water to drink!—What is the time? Bring candles, that I may see!

(۱)  
بچها قدری آب خوردن بیارید چه  
وقتست شمع بیارید ببینم

## SERVANT.

Yes, Sir. We are coming. Make haste [*to a fellow-servant*], and light these candles! or he will be angry again.

(خدمتگار)

بَلِيْ صاحب آمده يم زُودباش ایْن  
شَهْعهارا روشن کُن کِه بازگَج خُلْق  
میشود

## Another Servant.

Your prayer has been granted! Master's watch is stopped. Do you not see, he asks, "What is the time?"

(خادمی دیگر)

دُعَات مُسْتَجَاب شُدَّدَتْ سَاعَتْ  
صَاحب ایسْتَادَه آسَتْ نَمِي بَيْنِي کِه  
مِيپَرَسَدْ چَه وَقْتَتْ

## SERVANT.

Do not talk nonsense! Give me the candles!

Sir! a person has brought this note for you, and wishes for an answer to it.

(خدمتگار)

چَرْنَدْ مَكْوَشْه عَهْهارا بِدَه بَمِنْ  
صَاحب يَكْ كَسِي اینْ رَقَعَه رَابِرَاهِي  
شَهْهَا أَورَدَه آسَتْ وَجَوَابَشْرَا مِيَخواهَد

(۱)

A. (reads.)

My Dear Friend!

Although it is unkind to leave a valued friend alone when he is ill; and justice itself, under such circum-

دُوْسَتْ عَزِيزِه منْ

اگرچه ياران گرامی را در حالت  
بیهاری تنهها گذاشت طریق مهربانی

(۹) I have not been strictly literal in translating some parts of this epistle; because, in the vain attempt to *Anglify* the *untranslatable* phrases of Persian courtesy, the English becomes so bad, I may even say so ridiculous, as to degrade, rather than elucidate, the peculiar phraseology of the original. The learner, if he has been a learner at all, by the time he comes to this part of the Grammar, must see, and be able to understand, the difference of the idiom and grammatical construction of the two languages, in this, as well as in many other similar instances, in these Dialogues.

stances, does not reckon any excuse sufficient for absence. Nevertheless, on account of an important and necessary business, the transaction of which is indispensable, I fear I may not be able to have the honour of waiting on you until to-morrow morning; unless (which God forbid!) your indisposition should be so great as to make you think my presence necessary: in that case, to attend upon you will, of course, become the most urgent of all important affairs. I pray that the Almighty Giver of all gifts, in His infinite mercy, may grant you a speedy cure! Your very sincere friend, B.

نیست و انصاف خود در چنین احوال  
غیبت را همچو عذری موجه نمیشمارد  
لیکن بسبب مهی ضرور که  
انصرامش لا بدست میترسم که تا فردا  
صبح شرف خدمت حاصل نتوانم کرد  
مگر آنکه خدا نکرده تکسر مراج مبارک  
بحدی باشد که حضور مخلص را در کار  
دانند در آن صورت پرستاری اجنبان  
البته اهم مهیمات خواهد بود امید که  
حضرت واهب العطا یا ازرحمت ی  
نهایت خود شفای عاجل بذات  
مبارک عطا فرماید دوست بی ریا (ب)

(۱)

A.

There is no necessity to write an answer. Send my compliments, and say, "Thank God! I feel much better to night. The doctor has visited me twice; and, after bleeding me, he sent me some medicine: his remedies have proved of great benefit; and I am in hopes that by to-morrow,

احتیاج بنویشتن جواب نیست از من  
دعا و سلام بفرست و بگو که لحمد لله  
امشتب احوالم بسیار بهترست حکیم  
دوبار عیادت کردند و بعد از فصد دوا  
فرستادند و معالجا تیشان بسیار مفید  
افتادند و انشاء الله امید وارم که تا فردا

God willing ! no illness will remain."—As soon as you have sent this message, bring me some tea.

دیگر هیچ ناخوشی نمانده باشد  
همینکه این پیغام را فرستادی قدری  
چای بیار

SERVANT.

Very well, Sir. Do not you wish for something to eat with (your) tea ?

بلي صاحب همراه چاي چيز  
نمیخواهید خورید

A.

No; I want nothing (more). But mind, and remember, before going to rest to-night, to bring me some warm water, that I may bathe my feet ; and, that an hour after tea is *the time*.

نه هیچ نمیخواهم اما خاطر باشد که  
پیش از خوابیدن امشب قدری آب  
گرم بیاوری تا پاها را بشویم و یک ساعت  
بعد آز چای وقتست

#### DIALOGUE VI.

B.

O, my thornless rose ! O, my "Companion of the cave !" peace be upon you ! "May thy person never be a suppliant before the self-sufficiency of the doctors ! May thy delicate frame never be afflicted with sickness !"

آی گل بیخار و آی یار غار من سلام علیکم  
تَنَتِ بِنَارِ طَبِیْبَانِ نِیار مَنْدِ مَبادِ  
وْجُودِ نازِکَتْ آزِرَدَه گَزَنْدِ مَبادِ \*

(<sup>۱</sup>) Mohammed, during his flight, when closely pursued by his enemies, was obliged for a time to conceal himself in a cave, wherein none of his followers was with him, excepting <sup>أبا</sup> <sup>أبا</sup> "Ababur" (afterwards the first Khalif); and hence he obtained the appellation of <sup>يأ</sup> "The Companion of the cave." It is now used occasionally, in Persian, to signify a very sincere and intimate friend. The couplet is by Hafiz.

\* See Optative Mood, p. 67.

I trust that the disinterested prayers of your sincere friends have been heard in your behalf, and that you are now completely free from indisposition!

## A.

Thanks be to God! I have no illness to-day. My fever has left me (*lit.* is broken off); my headache is completely gone; and my appetite is also very good: what more dost thou want? But the truth is, that so long as a person does not suffer illness, he does not know the value of health. How much it behoves me now to praise God, who has bestowed on me the blessing of health! but when I compare my state of yesterday with that of to-day, I acknowledge that it is impossible for me to thank God as I ought.

## B.

It is incumbent upon us every moment to thank God; for there is no instant that we are free from the exercise of His goodness. The divine bounty is like water, and we like fish; we cannot exist a moment without it.

آمیزد که دعوات بی غرض دوستان  
خالص در باره آت مستجاب افتاده  
آکنون بالمرة از مرض آزادی

(1)

الْحَمْدُ لِلَّهِ امْرُوزْ هَيْچِ نَاخُوشِ نَهَارَمْ  
تَبَمْ بِشَكْسَتَهْ آسَتْ دَرْدَسَمْ بِكَلَّيْ رَفَعَ  
شَدَّهْ آسَتْ وَاشْتِهَامْ هَمْ بِسِيَارْ خَوَبَسْتَ  
دِيَگَرِچَهْ مِيَخَواهِيْ آمَامَحَقْ آسَتْ كَهْ  
تَاكَسِيْ بِيَهَارِيْ نَكَشَدْ قَدْرِ صَحَّتْ  
نَمِيدَانَدْ وَمَنْ حَالَّجَهْ قَدْرُ خَدَارَشَكَرْ  
بَايَدْ بِكَنْمَ كَهْ نَعَمَتْ صَحَّتْ بِمَنْ عَطَا  
فَرْمُودَهْ آسَتْ لِيَكْنْ چُونْ حَالَتْ دِيرَوْزَرَا  
بَا امْرُوزْ بِرَأْوَرَدْ مِيَكُنْمَ مِيْ بِيَنَمْ كَهْ  
مُحَالَسَتْ كَهْ خَدَارَا چَهَانَكَهْ بَايَدْ وَشَيَدْ  
شُكْرَتَوَانَمْ كَرَدْ

(ب)

شُكْرِ خَدَادَرَهَرَانْ بِرَمَاوا جِبْ آسَتْ چَهْ  
ما گاهِیْ نَيَسْتَ كَهْ آزَفَيَنِيْ اوْخَالِيْ  
بَاشِيمْ نَعَمَتْ آلَهَيْ مَائِنَدْ آبَسْتَ وَ  
ما چُونْ ما هِيْ دَهِيْ بِي آنْ زِنَدَهْ نَوَانِيْمْ

It is from our ingratitude and neglect that we thank God only from time to time for some particular bounty of His; otherwise, His universal grace every moment demands renewed thanks. Dost thou not recollect the passage in Sādy?

## A.

No: to what passage do you allude?

## B.

In the preface of his incomparable (work) "Gulīstān," On the praise of the Almighty Creator, he says, "Every breath, when inhaled, is a prolonger of life; and when exhaled, a reviver of nature: so that in every single respiration there exists two bounties of God; and for every bounty, a separate thanksgiving becomes due. Whose power and whose language is sufficient to fulfil the duty of gratitude to Him?!"

بُود این از کُفران و غَلَّتِمَا سُتْ كَه هَمِينْ  
گاه کاهی خُدار ایجهت نعمتی مخصوص  
سِتَایش میکنیم وَالاَلطافِ عَمِیم او هر آنی  
اَقْتِضَای شُکری تازه میکند عبارت  
سَعْدِی خاطرَتْ نیست

(۱)

خَيْرِ بُكْدَامِ عبارتْ اشارتْ میکنید

(ب)

در دیباچه گلستان بی نظیرش در  
سِتَایش باری تعالی میگوید  
هَرَنَفْسِی كَه فرو میرود مِدِ حیات است  
و چون برمی آید مُفَرِّج ذات است  
پس در هر نفسي دونعمت موجود  
و بِهِر نعمتی شُکری و احِب  
از دست وزیان که برآید  
گر عهده شکرش بدرآید

(<sup>۲</sup>) دَسْتَ in Persian, means "hand," as well as "power." The English reader need not be reminded of the same in his own language. But the passage may also be translated thus: "What can the hand or tongue express sufficiently, to perform the requisite duty of gratitude?"

## A.

The chief beauty of these passages is in the truths which they express, although the expressions [themselves] are also quite perfect in point of eloquence.

(۱)

حُسْنِ كُلِّيِّ اِيْنِ فَقَرَاتُ دَرْحَقِيقَاتِيْسْتُ  
كِهْ بَيَانِ مِيْكَنَنْدِ اَكْرَجَهُ عِبَارَاتُ خُودُ  
دَرْفَصَاحَتُ هُمْ تَامَنْدُ

(ب)

اَزْرَاسْتُ چِهْ نِيْكُوتُرْ تَوَانَدُ بُودُ اَعْتِقادِ  
مَنْ اِيْنَسْتُ كِهْ اِنْسَانُ رَاجِحَسَبِ نَطْقِ  
مَحْضُ اَشْرَفِ مَخْلُوقَاتُ نَبَيَادُ گَفْتُ  
بَلْكِهْ رَاجِحَسَبِ اِيْنِكِهْ رَاسْتُ تَنَطِّقُ  
مِيْتَوَانَدُ گَرْدُ

## A.

You speak *truth*; therefore you are the *lord of the creation*. But, My Lord of the Creation, this is a very antiquated truth. Should there be any new truths in your noble thoughts, I shall be much delighted to hear it.

(۱)

شُمَا رَاسْتُ مِيْكُوتِيْدُ پَسْ شُمَا اَشْرَفِ  
مَخْلُوقَاتِيْدُ لِيْكِنْ اِيْ اَشْرَفِ مَخْلُوقَاتُ  
اِيْنِ رَاسْتِيْسْتُ بِسِيَارْ قَدِيمٌ اَكْرَحِيقِ  
تَازَهُ دَرْخَاطِرِ شَرِيفُ باشَدُ مَنْ اَزْ  
شَنِيدَنْشُ خَيْلِيِّ مَحْظُوظُ خَواهَمُ شُدُ

## B.

Do you believe, then, that *truth* also, like the customs and fashions of nations, has its novelty and antiquity? —that to-day, *this colour* is *liked*; and to-morrow, *that*?

(ب)

شُمَا هَمْچُوِّ مِيْدَانِيدِ كِهْ رَاسْتُ هُمْ مِثْلِ  
رُسُومُ عَادَاتِ طَوَافِ تَازَگِيِّ وَكَهْنَگِيِّ  
دَارَدِ كِهْ اَمْرُوزِ اِيْنِ رَنْگَ مَرْغُوبِسْتُ وَ  
فَرْدَا آنِ اَمْسَالِ اِيْنِ بِرِيشُ مُتَعَارَفُ بَرَايِ

—this year, *this is the fashionable* cut of a coat; and *this was* last year's, and is *unfashionable*;—and so on? However, if such really be your notion, I hope that you will stop at *this limit*, and will not carry the analogy to its full extent! For as, in the one case, you may say, for instance, “This is an old coat, or its colour is *unfashionable*”; or, “The cut of these breeches is vulgar, and I am ashamed to wear them;” in the other case you will be obliged also to say, “*This truth* is very antiquated, and every body knows it; and is now become very vulgar, and I am ashamed to discuss it;”—and so forth.

## A.

I like your diction better than your logic; for in *that*, there is much eloquence; but in *this*, a great deal of *fallacy*. Who in this world, excepting yourself, could pervert my simple remark in so hideous a manner?

لباس اُست واین بُریش سال گذشته  
اُست و نامِر غوب و همچنین بِهْر حال  
اگر واقعی اعتقاد شما چنین باشد امید  
که دراین حد توقف فرمائید و قیاس را  
بنهایت نرسانید چه چون دریک  
صورت میتوانید گفت مثلاً این قبا  
کهنه اُست یارنگش نامِر غوب است  
یا بُریش این شلوار مبتدئ است و مرآز  
پوشید نش عارمی آید در صورت  
دیگر هم میباشد بگوئید که این راست  
خیلی قدیم است و همه کس آنرا میداند  
و آکنون بسیار مبتدئ است و مرآز  
گفتگویش شرم می آید و علی هذا

(۱)

من نُطق شهارا از منطق تان بهترمی  
پسندم چه در آن فصاحت بسیار آما  
دراین فلسفت بیشمار است کی دراین  
عالم بغير آز خود است میتوانیست که  
گفت ساده هماین صورت ریشت  
معوج گرداند

B.

Where is the fallacy? Be so kind as to point it out.

فلسقت در چه است لطف فرموده بیان  
کنید

A.

I said, "This truth is antiquated," meaning, *long established* ; but you interpreted it in the sense of "old, and worn out," which was not my meaning. By *قديم*, I meant "*ancient*," as opposed to "*casual*." The word, as it is employed in logic, signifies "*eternal*," and not "*worn out*." Moreover, *قديم* is one of the attributes of the Deity, meaning "*without beginning, and without end*."

من گفتم که این راست قدیم است  
یعنی دیر پاوشما آنرا بکهنه و مدرس  
تعبیر کردید و آن مقصود من نبود قصد  
من از قدیم نقیض حادث بود چنانکه  
در منطق مستعمل است یعنی از لی نه  
مدرس بعلالت قدیم یکی از صفات  
الهی است یعنی ب ابتداوی انتها

B.

There is no doubt that you have proved (the existence of) a *fallacy*; but, I fear, *more* in your own statement than in my saying. You must surely know, that it often happens that a word has been employed in a science, or idiomatically, to express a particular meaning; but, in common conversation, it has a more extensive signification, which, for the most part, is restricted by the context. You did not *merely* say, "This is

شک نیست که شما فلسقتی ثابت  
کردید آما میترسم که بیشتر در فرموده  
خودتان قادر گفته من شما باید بهانید  
که بساست که لفظی در علمی یا  
اصطلاحی از برای معنی مخصوص  
موضوع است آما در محاورات معنیش  
عومنیت دارد که اغلب از قرایین محدود  
میگردد شما نه همین گفتید که این

an *antiquated* truth;" but you added, "Should there be any *new* truth," &c. &c. It is therefore quite clear, from these contexts, that you used the word *قديم* (*old*), as opposed to *نو* (*fresh*), and not as opposed to *حادث* (*casual*); and your meaning, in using the word "*antiquated*," could only have been "*old and common*," and not "*eternal*." Moreover, you expressed yourself ironically at my defective explanation, and shewed some signs of weariness; and *these*, too, are additional proofs that you used the word "*antiquated*" in its *worst sense*.

راسُتْ قَدِيمَ اسْتُ بِلَكَهْ عَلَوَتْ گَرَدِيدْ  
 كَهْ أَكْرَحْقِيقِي تَازَهْ دَرْخَاطِرِشَرِيفْ  
 باشَدْ وَغَيرَهْ پَسْ آزَايَنْ قَرَايَنْ  
 مَعْلُومَسْتْ كَهْ شَهَ لَفْظَقَدِيمَ رَادَرْمَقَابِلْ  
 نَوِاسْتِعْمَالْ گَرَدِيدْ نَهْ دَرْمَقَابِلْ حَادَهْ  
 وَمَقْصُودْ شَهَا آزَقَدِيمَ كَهْنَهْ وَمُبَتَّلْ  
 مَسِيدْ وَاسِتْ بُودَنَهْ آزَلِيْ بَعْلَوَتْ شَهَا  
 بَيَانِ نَاقِصِي مَنْ اسْتِهْزَائِيْ فَرَمُودِيدْ  
 وَاظْهَارِمَلَانِيْ نَمُودِيدْ وَانْيَهَانِيزْ دَلِيلْ  
 دِيَگَرَنَدْ كَهْ شَهَا لَفْظَقَدِيمَ رَايَقِبِعْ  
 مَعَانِيشِ اسْتِعْمَالْ فَرَمُودِيدْ

## A.

Do you not know, that I am an Englishman, and that Persian is not my native tongue? What wonder is it, if I should have employed a word rather out of its proper place?

## B.

Although your excuse is *very lame*; yet, as you have *so recently* (lit. *newly*) risen from sickness, I will not, for *old* friendship's sake, be too hard upon you.

مَكْرَشَهَا نَمِيدْ اَنِيدْ كَهْ مَنْ انْكَلِيسِمْ  
 وَفَارِسِيْ زَيَانِ اَصْلِيْ مَنْ نَيِسَتْ چَهْ  
 عَجَبْ اَكْرَلَقْطِيْ رَايَنَدْكْ بَيْجا اسْتِعْمَالْ  
 كَرَدَهْ باشَمْ

(ب)  
 آكْرَجَهْ عَدَرَتْ بِسْيَارِلَنَگَسْتْ لَيِكِنْ  
 چُونْ تَازَهْ آزَبِهَارِيْ بَرْخَاسْتَهْ بَخَاطِرْ  
 دُوَسِيْ قَدِيمَ مَنْ بَرْتَو سَخَتْ نَمِيكِيرْ

## A.

May your affection ever increase! But, with all this kindness and consideration, I still see that you do not quite forget the "new" and the "old."

(۱)

مُحَبَّتْ شَهْمَارِيَادْ لِيَكِنْ بَا اِيْنَهَمَهْ مُواَلَتْ  
وَهَمَرْ بَايْ هَنْزُورْ مِي بِيَنْ كِه آزْ تَازَهْ  
وَقَدْ يِمْ فَرَامُوشْ نَمِيقْرَهَمَيْدْ

## B.

This is only to shew you, how words, according to idioms and contexts, give various significations.

But now let us change the subject: for, as you say in English, "This is rather too much of a good thing," we say in Persian, "Eating too much of sweetmeats produces heartburn."

(۲)

اِيْنَهَمِينَ اَسْتَ كَه بِشَهْمَارِيَادْ كَه الْفَاظْ  
چِغُونَهْ بِحَسَبْ مُحاَوَرَاتْ وَقَرَائِينَ مَعَانِي  
عَدِيدَهْ مِي بَخْشَنَدْ لِيَكِنْ حَالَا بَگُنَذَارْ  
مَطَلَّبْ رَا تَغَيِّيرْ دِهِيمْ چَهْ چَنَانْ كَه شَهْمَارْ  
دَرَانِكِلِيَسِيْ مِيْگُونَيْدْ اِيْنَهَمِينَ كَيْ افْرَاطْ  
اَسْتَ دَرْجِيزْ خُوبْ مَادَرْ فَارَسِيْ مِيْگُونَيْمِ  
حَلَوا بِسْيَارْ خُورَدَنْ دِلْسُوزَشْ مِيْ آرَدْ

(۱)

## A.

Now, I well remember, that, two or three days ago, I settled with a dealer that he should bring several good horses, in order that I might see them, and, if I approved of any, might make a purchase. He came yesterday; but I was not very well, and told him to come another time. If you have a mind,

حَالَا خُوبْ يِادْ مِيْكِنَمْ دُوْسَهْ رُوزْ پِيشْ  
اَزَانِينْ بَايْكِ دَلَالِيْ<sup>(۳)</sup> قَرَارْ دَادَهْ بُودَمْ كَه  
چَنَدْ تَا اَسْبِ خُوبْ بِيارَدْ تَامَنْ بِبِيَنْمِ  
وَأَكْرَأْزْ آنَهَا چِيزِيْ بِهْ پَسَندَمْ بَخَرَمْ اوْ  
دِيْرُوزْ آمَدْ اَمَا مَنْ حَالَمْ خُوشْ نَبُودُو  
گُفَنَمْ وَقْتِ دِيْگَرْ بِيارَدْ اَكْرَشَهَمَيْلْ

(۳) See Note 4. Dialogue IV.

I will send a man, to desire him to come to-morrow morning; and, if you happen not to have any other engagement, have the kindness to come here, that we may see the horses together.

دارید من آدم می‌فرستم که فرداصبح  
بیاید و اسبهارا هم بیاورد و اگر شما شغلی  
دیگر نداشته باشید محبت فرموده  
اینجاشریف بیاورید تا اسبهارا باهم  
بیینیم

## B.

Very well! — I have an engagement now, and shall take my leave (*lit. become permitted*); but to-morrow morning, I will be here again.

بسیار خوب من هم حال اشغالی دارم  
و مرخص می‌شوم و فرداصبح باز اینجا  
خواهم بود

(۱)

A.  
God be with you! To-morrow morning, I shall expect you.

خدا همراه شما فرداصبح منتظر شما  
خواهم بود

## DIALOGUE VII.

## A.

I am very much pleased with that bay horse. What say you?

من آزان اسب کهربایی خوشم می‌اید  
شما چه می‌گوئید

## B.

It is a fine horse: but I like that chesnut better: it possesses several very good marks.

خوب اسبیست اما من آن گرن را بهتر  
می‌پسندم چند تا نشان بسیار خوب  
دارد

## A.

It is true; but, to my taste, it is rather too small.

راستست اما بسیار کوچک من آن کی

If that horse had been half a hand taller, he would have been worth any sum you might mention.

گوچکست اگر آن اسب نیم و جب بلند  
تربود هرچه میگفتی می آزید

## DEALER.

Sir, a thorough-bred Arab horse seldom happens to be taller than this. By your own head! in the stable of the prince even, a better horse than this cannot be found! But what need is there for me to describe it? You (as heaven has willed) yourself understand horses very well; and your friend himself also is a perfect judge of a horse.

صاحب اسب عربی خالص کمتر از این  
بلند تر اتفاق می افتند بسر<sup>۱</sup> خودت که  
در طویله شاهزاده هم از این بهتر اسب  
بیهم نمیرسد اما چه ضرور که من  
تعریفش بکنم شما خودتان ماشاء الله که  
خوب اسب می شناسید و رفیقتان هم  
که خودش اسب شناسی تمام میست

## A.

You say that "an Arab horse seldom happens to be taller than this." Is not that bay an Arab?

تومیگوئید که اسب عربی کمتر از این  
بلند تر اتفاق می افتند مگر آن که  
عربی نیست

## DEALER.

That bay horse, also, is worthy of being mounted by the king. It is of mixed blood (*lit.* is of two veins)—the Arab and the Turkoman; but it has more of the Arab blood.

آن اسب که هم قابلیت سواری شاهد را  
دارد آن دورگه است عربی و ترکمنی  
اما رگ عربیش بیشتر است

(<sup>۱</sup>) A form of adjuration common among the Persians.

B.

What do you think (say) of that piebald? See what a beautiful head and neck he has!

(ب)

از آن آبلق چه میگوئی به بین چه سروگردن مقبولی دارد

A.

In respect of *shape*, he does not appear to be a bad horse, though his chest is rather narrow: but, I do not know why, I never fancy a piebald horse, however good his blood may be (*lit.* good-veined).

(ا)

از حیثیت ترکیب بداسی نمی نماید اگر چه سینه اش آندکی تنگست اما نمیدانم چرا من از اسب آبلق هرگز خوش نمی آید هرچند خوش رگ باشد

B:

That is another thing. But if a horse be of good blood, and [possess] good marks, I seldom look at his colour.

(ب)

آن امریست علیحده اما اگر اسب خوشگ و خوشینش باشد من بزنگش کمتر نگاه میکنم

A.

At all events, out of these six horses, I approve only of that bay and that chesnut.

(ا)

بهر حال من آزین شش تا اسب همان کهر و کرناهی پسندم و بس

B.

Do you not admire that dun-coloured horse? I very much wonder! See how handsome he is! In point of beauty and *marks*, that horse, in my opinion, is quite perfect. Short back — broad shoulders —

(ب)

آن اسب سمندرانمی پسندی من خیلی تعجب میکنم بین چه قدر شکیل است در حسن و نشان آن اسب باعتقاد من تمایست پشت کوتاه شانه

open chest; slender waist; wide between the thighs; clean and straight legs; expansive forehead; dark-grey eyes; taper ears; handsome head and neck; white teeth; elegant form; graceful actions; altogether (*literally*, all having grown upon each other), there is not a single good mark which this horse does not possess.

عَرِيفٌ سِينَةٌ وَسِعْ مِيَانِ بَارِيْكٌ شَلُوَارٌ  
كُشَادَةٌ سَاقَهَايٌ پاکٌ وَرَاسْتُ پِيشَانِي  
پِهْنٌ چَشْمَهَايٌ سِيَاهٌ شَهْلَا گُوشَهَايٌ  
قَلَمِيٌ سَرُوْگَرَدِنٌ شَكِيلٌ دَنْهَايٌ  
سَفِيدٌ خُوشٌ آنَدَامٌ خُوشٌ حَرَكَتٌ هَمَهٌ  
رُوْبِيْهِمْ رَفَتَهٌ هَيْچَ نِشَانٌ خُوبٌ نِيَسْتُ كَهٌ  
اَيِنٌ اَسْبُ نَمِيدٌ اَرَدٌ

A

I am, however, much more pleased with the other two; and, if their owner is inclined to treat with me (*lit.* have an intention to do business), I have no objection to purchase both.

مَگَرْ اِيْنِكَهْ مَنْ آزَآنْ دُوتَا خَيْلِيْ خُوشْتَرْم  
هِيْ آيَهْ وَأَكَرْ صَاحِبِشَانْ سَرِّمُعَامِلَتْ  
دَانِشَتَهْ باشَدْ مَنْ مُضَايِقَتْ نَدَارَمْ كِهْ  
هَرْ دُورَا بَخَرْم

**DEALER,**

Let your mind be easy on that account, Sir: my business is, to sell *horses*; and I have no doubt that a better purchaser than yourself cannot be found.—Why, then, should not our business be done?

خاطرِ شما آزان بایست جم باشد صاحب  
شعلِ من آسب فروخت آست و شک  
ندارم که مشتری آزشما بیهترهم یافت  
نمیشود پس چرا معا ملما نشود

A

For one important reason; بِرَأْيِ يَكْسِبَبِ كُلِّي وَأَنْ اِيْنَسْتَ كَهْ أَكْرَبْ

(<sup>2</sup>) See Note 1. Dialogue IV.

and that is, *if you should ask too much for them: then it may become difficult for us to proceed.*

قیمت‌شانرا خیلی بخواهی آنوقت مشکل  
باشد که معاهمان بشود

DEALER.

God grant you happiness, Sir! What words are these which you are pleased to utter? I would never ask too high a price from you. Every body knows me; and all know, that no merchant can sell horses cheaper than myself.

(دلال)  
خدا خیرت بدهد صاحب این چه  
حرفه است که می‌قیر مائید من از شما  
هرگز قیمت ریاد تکواهم خواست همه کس  
مرا می‌شناسد و همه میداند که هیچ  
تاجری از من ارزان تر اسب نمی‌شوند  
بفروشد

A.

(۱)

That must be tried.— Well! say now, How much do you want for that bay horse? Tell me the lowest (*lit. the final*) price of it, that the business may be shortened.

آن را امتحان باید کرد خوب حالا بگو  
از برای آن اسب که بچند می‌خواهی  
قیمت آخر را بگو تا کار گوتاه شود

DEALER.

(دلال)  
قیمت آخر آخیر آن اسب که هردویست و  
سی تومانست <sup>۴</sup> و قیمت اسب کردن  
دویست و بیست تومان یا هر دو باهم  
چهار صد و پنجاه تومان

(<sup>۳</sup>) Adjectives and Adverbs are often thus repeated in Persian, for the sake of emphasis.

(<sup>4</sup>) A gold coin, the highest in circulation in Persia, worth about ten shillings English money. It is a Turkish word.

A.

Did I not say, that “if you should ask too much, our bargain would not proceed?” Four hundred and fifty tumāns is a great deal too much!

(۱)

مَنْ نَكْفَتَمْ كَهْ أَكْرَزِيَادْ بِپُرسِي مَعَالِمَانْ  
نَمِيْشَوْدْ جَهَارْصَدْ وَپُجَاهْ تُومَانْ خَيْلِي  
زِيَادْ سُتْ

DEALER.

By your own head, they are very cheap! If I were to send those two horses to Bushire, your own merchants would give them no respite<sup>5</sup>, and, at the lowest, they would give six hundred tumāns for them. From here to Bushire, the expenses of two horses and a groom would not even be ten tumāns. But at present I have occasion for money, and cannot wait. You yourself are a very good judge of horses, and your friend is also perfect in this respect: reflect, both of you, and say whether these horses are cheap, at the price I asked, or not?!

(دلل)

بِسَرِخُودَتْ كَهْ بِسْيَارْ أَرْ زَانَدْ أَكْرَمْنْ  
آنْ دُوتَا أَسْبَرَا بَهْ بُوشِهْرِ بِفِرِسْتْمْ  
تَاجِرْهَايِ خُودِ تَانْ آمَانِشَانْ نَمِيْدِهَنْدْ  
وَاقْلَا شِشَصَدْ تُومَانْ بَرَآيِشَانْ مِيدِهَنْ  
آزَانِجَا تَا بُوشِهْرِ اخْرَاجَاتِ دُوتَا أَسْبَرَا  
يَلْكِ مَهْتَرَدْ تُومَانْ هَمْ نَمِيْشَوْدْ آمَانْ  
حَالَأَوْجَهْ ضَرُورَدَارَمْ وَصَبْرَنَمِيْتَوَانَمْ  
بِكُنْمَ شَهَا خُودِ تَانْ أَسْبَ شَنَاسِيْدْ  
وَرَفِيقِتَانْ هَمْ كَهْ دَرَانِ بَابِ تَمَاهَسْتْ  
خُودِتَانْ فِكْرِبَكْنِيْدْ وَبِگُونِيْدْ آيِنْ أَسْبَهَا  
بِقِيمَتِيْكِهْ مَنْ پِرسِيَدَمْ أَرْ زَانَدْ يَاَنْهَ

(۱)

A.

Will you consent to whatever this gentleman may say? — I will be satisfied

هَرْجِهْ آيِنْ صَاحِبْ بِگُونِيْدْ قَبُولِ مِيْكِنِيْ  
مَنْ بَهْرَقُونِيْتِيْ كَهْ أُوَقَارِبِدَهَدْ رَاضِيْ

(<sup>5</sup>) The meaning of this passage is, that “your English merchants would eagerly purchase the horses,” i.e. suffer no time to be lost in securing them.

with whatever price he shall fix.—Let him be the arbiter between us.

خواهم شد بگذار او در میان ماحکم  
باشد

DEALER.

Though I do not believe that he would, out of friendship for you, propose what is unfair (*lit. transgress justice*) ; yet, since this is not the proper way of selling and purchasing, I cannot positively engage to take whatever he may mention : but still, there is no objection to his stating what he thinks fair.—Perhaps I shall be satisfied.

اگرچه من همچو نمیدانم که ایشان  
بسیب رفاقت شما از انصاف بگذرند  
اما چون این قاعده خرید و فروش  
نیست من نمیتوانم شرط بگنم که  
هرچه ایشان بفرمایند بگیرم اما هنوز  
مضایقه نیست که هرچه صلاح  
بدانند بفرمایند شاید من راضی  
خواهم شد

B.

If you ask me, I say at once, that four hundred tūmāns is a fair price for the two horses. Let one give, and the other take ; and so let the bargain be closed. I have not a single word more to say.

اگر آزم میپرسید من یگد فعه میگویم  
که چهارصد تومان برای هر دو اسب  
خوب قیمتیست یکی بدهد و دیگری  
بگیرد تا معاامله ختم شود من یک کلمه  
دیگر ندارم که بگویم

A.

I, likewise, since I referred [the matter] to you, have no more to say ; and am willing to pay the four

من هم چون بشما حوالت کردم دیگر  
نهیچ ندارم بگویم و راضیم که چهارصد

hundred tumāns. Let him take it, if he chooses: otherwise, he knows best.

تُوْمَانْ رَابِدِهِمْ اَكْرَمْ بِخَوَاهْدْ بِكِيرْدْ وَالْ  
خُودْشْ بِهَتْرُمِيدْ اَنْدْ

## DEALER.

Four hundred tumāns are too little, Sir; but, as I represented to you, that having great occasion for money, I must sell the horses;—there is no help.

چَهَارْصَدْ تُوْمَانْ خَيْلِيْ كَمْسْتْ صَاحِبْ  
اَمَّا هَمْجُوكَهْ عَرْضْ كَرْدَمْ چُونْ پُولْ  
بِسْيَارْ ضَرُورْ دَارْ بَايْدْ اَسْبَهَارَا بِفَرْوَشْ  
چَارَهْ نِيْسْتْ

## A.

Very good! now all is right. Tell me, What do you wish—money, or a bill of exchange?—To me it makes no difference.

بِسْيَارْ خُوبْ حَالَهَمَهْ دَرْسَتْ  
بِكُوكَهْ چَهْ بِخَوَاهِيْ وَجَهْ نَقْدْ يَا بَرَاتْ  
بَرَايِهِنْ هَيْيجْ تَفَاوُتْ نَمِيْكَنْ

## DEALER.

If you will have the kindness to give me a bill of exchange, payable to my partner at Bombay, I shall be very thankful to you.

اَكْرَمْ شَفَقَتْ بِفَرْمَاسِيْدْ وَيَكْ بَرَايِيْ بِدَهِيدْ  
كَهْ دَرْمَنْبَيِيْ بِشَرِيكْ مَنْ دَادَهْ شَوَدْ مَنْ  
اَزْنَهَا بِسْيَارْ شَاكِرْ خَوَاهْمْ شَدْ

## A.

Certainly; there is no objection. If it would not be too much trouble, come to-morrow morning, or send some person: the bill shall be ready.

الْبَيْتَهْ هَيْيجْ مُضَايِقَهْ نِيْسْتْ اَكْرَمْهَا  
زِيَادَهْ رَحْمَتْ نَبَاشَدْ فَرْدَاصِيْهْ بِيَائِيْدْ  
يَا كَسِيْ رَا بِفِرْسِتِيْدْ بَرَاتْ آمَادَهْ  
خَوَاهْدْ بُودْ

## DEALER.

May your kindness never be less! I will wait on you myself.

## A.

See, in order to buy a couple of horses, what waste of breath is necessary. As for me, I am really fatigued; and if I, who have purchased two such good horses, and anticipate so much pleasure in riding them, say so, what must you say, who have had nothing else, excepting the trouble of talking?

## B.

You make a mistake! My pleasure, in having done you a service, is greater by many degrees than the pleasure which you may have from riding those horses. Moreover, my pleasure is more permanent; because it will, at all events, be with me as long as my life lasts: but your pleasure depends upon the lives of the horses, which I trust may be, by many years, shorter than your own life.

(دَلَالٌ)  
لُطْفُ شُهَامَكُمْ نَشَوَدْ بَنَدَهُ خُودَمْ خَدْمَتْ  
شُهَامِيرَسْم

(۱)  
بِهُ بَيْنُ كَهْ بَرَائِيْ دُوتَا أَسْبُ خَرِيدَنْ چَهْ  
قَدَرْ نَفْسِ ضَرُورَسْتُ مَنْ كَهْ لَهْقَ  
خَسْتَهُ شَدَهُ أَمْ وَأَكْرَهَنَكَهْ دُوتَا أَسْبُ  
بَايِنْ خُوبِيْ خَرِيدَهُ وَأَزْسَوَارِيْشَانْ أَمِيدَهُ  
لَهْتَهَا دَارَمْ هَمْجُوبِكُويْمْ شُهَامِيْهَ بَايِدَهُ  
بِكُونَيْدَ كَهْ بَغِيرَ أَزْجَهَتْ كَفْتَگُوْجِيزَ  
دِيْگَرَنَدَ اَشْتَيْدَ

## (ب)

شُهَامِيْهَوْ مِيْقَرْ مَايِيدَ لَهْتَ مَنْ دَرَائِنَكَهُ  
بِشَهَا خَدْمَتِيْ كَرَدَهُ أَمْ بِمَرَاتِبْ بِيَشَنَرَ  
أَسْتَ أَزْلَهَ تِيْكَهْ شُهَا أَزْسَوَارِيْ آنَ  
أَسْبَهَا خَواهِيدَ دَاشْتَ بَعْلَوَهُ لَهْتَ مَنْ  
دَوَامْشَ بِيَشَنَرَ أَسْتَ چِراَكَهْ آنَ بِهِرَحَالَ  
تَاعِمِرَمَنْ بَاشَدَ بَامَنْ خَواهِدَ بُودَ لِيَكَنْ  
لَهْتَ شُهَا مُتَعَلَّقِيْ بِعُمَرِ أَسْبَهَا سْتَ كَهْ  
أَمِيدَهُ وَارَمْ كَهْ بِسَالَهَايِيْ بِسْيَارَ أَزْعَمِرِ شُهَا  
كُوتَاهَ تَرَ بَاشَدَ

A.

What you express, proceeds, doubtless, from your extreme kindness towards me: nevertheless, it so appears, that the pleasures of this world—which, after all, must sooner or later entirely perish—stimulate our inclination towards them according to their *nature* and *quality*, and *not* in proportion to the extent of duration which each may have, in comparison with others. And very often we prefer a pleasure which we know to be of short duration, to that which we are certain is by many degrees more lasting; because there is more probability of *excitement* in *that*, than in the *other*. Therefore the value of our pleasures must not be estimated by the time of their continuance; but rather, they ought to be appreciated according to the sensations they create, and the interest we feel in them.

B.

No doubt! But the tastes and the dispositions of men are of different kinds; and

آپنَهُ شَهَا مِيقَرْ مَائِيدُ بِي شَبَهَتْ نَاشِي  
أَسْتُ آزْ كَمَالِ مَحَبَّتْ شَهَا نَسْبَتْ  
بِبَنْدَه لِيَكِنْ چِنْيَنْ مِينَمَايَدُ كَه لَدَاتْ  
أَيْنِ جَهَانِي كَه بِالْآخِرَه زُودَتْرِيَا دِيرَرِ  
بِالْمَرَه فَانِيَنْدِ بِحَسَبْ طَبَابِعْ وَكِيَقِيَاتْ  
خُودْ مَارِ بِخُودِشَانْ اسْتِهَالَتْ مِيْكَنْدَه نَه  
مُوْافِقْ دَوَامِيَه هَرَيَكْ نَسْبَتْ بِدِيْگَرَانْ  
مِيْدَارَدْ وَبِسَاسْتْ كَه مَالَتْ تِيْرَا كَه  
مِيْدَانِيْمِ آنَدَكْ دَوَامَسْتْ تَرْجِيْح  
مِيْدَهِيْمِ بِرَانِكَه يَقِيْنْ مِيْدَارِيْمِ كَه  
دَوَامَشِ بِمَرَاتِ بِيْشَرَأَسْتْ چِرا كَه  
اِحْتِمَالِ شَعْفِ دَرَانْ زِيَادَه أَسْتُ آزْ  
دِيْگَرِيِّيِّ پِسْ قَدْرِ لَدَاتْ رَا آزْ اِمْتِدَادِ  
أَوْقَاتِ دَوَامِشَانْ نَبَايَدْ سَجِيْدَه بَلَكَه  
بِرَأَوْرَدِ آنَهارِا بِحَسَبْ نَشَئَاتْ وَأَغْرَاضِيِّ  
كَه آزْ آنَهَا اِحْسَاسِ مِيْكَنِيْمِ بَايَدَه كَرَدْ

( ب )

بِلَاشَكْ آمَّا مَذَاقُ وَطَبَابِعِ نَاسْ مُتَفَاقِونَه  
وَأَيْنِ بِخُودِ شَخْصِ بَسْتَه أَسْتُ مُطَلَّقا كَه

it entirely depends upon the individual himself which pleasure he would prefer, and in *which* he would take most interest, or imagine there is most excitement: for there is no species of pleasure in this world of which it can be said, "This, of itself, contains *such and such* a degree of excitement," or "*that much* gratification," and "*every body* would feel the same amount of satisfaction from the acquisition of it." And hence it is, that we frequently see that a person takes pleasure in a thing in which others have no interest, or to which they even have a dislike: therefore, if I, in serving you, in fact, receive only the same amount of pleasure that you receive from riding those horses, still, the strong probability that "the duration of my pleasure will be greater than that of yours" gives, *to that extent*, a superiority to my pleasure over yours. But if, in reality, my pleasure of itself *be superior*—that is, in a given space of time—I become more gratified from serving you, than you

کِدَامْ لَدَتْ رَاتِرْجِيْجْ دَهْ دَوْرْگِيْمَ  
عَرْضْ بِيْشَرْ دَاشْتَهْ باشَدْ يَاشَعْفَ  
زِيَادَتْ تَصْوِرْكَنْدْ وَالَّدَرْدِنْيَا هَيْجَ لَدَيْ  
نِيْسَتْ كَهْ آزَآنْ تَوَانْ گَفْتْ اِيْنْ بِنَفْسَهْ  
مُتَضَمِّنِ اِيْنْ مَقْدَارْشَعْفَ يَا آنْ قَدَرْ  
تَقْرِيْحَسْتْ وَهَرْكَسْ اَزْ حَصْوَلَشْ هَمَانْ  
مَبْلَغْ خُوشْنُودِيْ اِحْسَاسْ مِيْكَنْ  
وَآزْ اِيْنَجَاسْتْ كَهْ مُكَرَّرْهِيْ بِيْنِيمْ كَهْ  
شَخْصِيْ اَزْ چِيْزِيْ لَدَتْ مِيْبَرْدَكَهْ  
دِيْگَرْانْ رَايَدَانْ اِعْتِنَائِيْ نِيْسَتْ يَا خُودَازْ  
آنْ تَنَقْرِدَارَنْدَهْ پَسْ اَگْرَمَنْ دَرْوَاقِعْ اَزْ  
خِدْهَمَتْ شَهَا هَمَانْ قَدَرْلَهَتْ يَا بَمْ وَبَسْ  
كَهْ شَهَا اَزْ سَوَارِيْ آنْ اَسْبِهَا هَنْزَرْظَنْ  
غَالِبِ بَرَايِنْكَهْ دَوَامْ لَدَتْ مَنْ بِيْشَرْ آزْ  
آنْ شَهَا خَواهَدْ بُودْ لَدَتْ مَرَابِهَمَانْ قَدَرْ  
بَرَلَهَتْ شَهَا بازْ مَرِيْزَتْ مِيْدِهَدْ اَمَا اَگْرَ  
حَقْيِيقَتَا خُودْ لَدَتْ مَنْ زَايِدْ باشَدْ  
يَعْنِي دَرَائِيْ مَحْدُودَهْ مَنْ اَزْ خِدْهَمَتْ شَهَا  
زِيَادَتْ مَحْظُوظَهْ كَهْ شَهَا اَزْ سَوَارِيْ

from riding ; then, my pleasure, in point of quantity also, will be more than yours.

آن رقت لَذَتْ مَنْ بِحَسَبِ كَمِيَّتِ نِيزَار  
لَذَتْ شَهَا بِيُشَّتَّرْ خَواهَدْ بُودْ

## A.

Your arguments all turn upon this, that my horses may die before me ; for in that case alone, a portion only of your dogmas can become verified. But, what if the horses should survive me ?

( ۱ )  
دَلَالِيلِ شَهَا هَمَهَهْ بَرَايِنْ بِرَمِيَّكَرْ دَنَدْ كَهْ  
أَسْبِهَايِي مَنْ بِيُشَّ آزَمَنْ بِمِيرَنَدْ چَهْ  
تَنَهَا دَرَآنَصُورَتْ بَعْضِي آزَبِيَانَهَايِي شَهَا  
مُحَقَّقَقْ تَوَانَدْ شُدْ وَبَسْ آمَّا چَهْ أَكَّرْ  
أَسْبِهَا بَعْدَ آزَمَنْ بِمِانَنَدْ

## B.

You admit, by this statement, that in your life-time there may be a period when the enjoyment of riding those horses may not be attainable by you ; as they may perhaps be dead, or some other person may have become their owner. But, as it is not *quite* possible that I should die before *myself*, therefore, whilst I am living, my pleasure can always be attained.

( ۲ )  
شَهَا آزَايِنْ گَفَتَهْ مَسَلَمْ مِيدَارِيدَ كَهْ دَرْ  
حَيَاتِ شَهَا زَمَانِي تَوَانَدْ بُودْ كَهْ شَهَارَا  
لَذَتْ سَوَارِي آنْ أَسْبِهَا هَمُوكَنْ نَدَاشَدْ  
چَهْ آنَهَا شَايَدْ مَرَدَهْ باشَنَدْ يَادِيَّكَرِي  
مَالِكَشَانْ شَدَهْ باشَنَدْ آمَّا چُونْ مُمْكِنْ  
نِيُسْتَ كَهْ بَنَدَهْ بِيُشَ آزَخُودَمْ بِمِيرَمْ  
پَسْ تَازِنَدَهْ آمَّ لَذَتْ مَنْ هَمِيشَهْ  
حاصلْ تَوَانَدْ بُودْ

## A.

This, likewise, depends upon my remaining alive as long as you live : but it

( ۳ )  
اَيْنِ هَمْ مَنْوَطَسْتَ بَرَآنَكِهْ بَنَدَهْ تَاشَهَا  
زَنَدَهْ اِيدَزَنَدَهْ باشَمْ لِيُكِنْ مُحَمَّلَسْتَ

is probable that I may die before you: in that case—as it pleased you to say that your pleasure consisted in serving me—there may be a period also, in your time, when the pleasure of serving me may not be attainable by you.

که مَنْ پِيَشْ آز شَهْما بِمِيرِمْ دَرَأَخَال  
چُونْ شَهْما را چَنْيَنْ خُوشْ آمَدْ كَه فَرَمُودْيَنْ  
كَه لَدَتْ شَهْما بِخَدْمَتْ بَنْدَه بَسْتَه بُودْ  
دَرَحِيَاتْ شَهْما نِيزْرَمَانِي تَوَانَدْ شُدْ كَه  
لَدَتْ خَدْمَتْ مَنْ شَهْما رَمَكِنْ نَبَاشَدْ

## B.

(ب)

I was speaking of the pleasure which I had already acquired from serving you; and not of that which, in time to come, I might acquire. And (if it has not escaped your memory) in the beginning of these discussions, when you asked me to excuse you—fearing I might have been vexed at the altercation between you and the horse-dealer—my answer was this:—"You make a mistake! My pleasure, in *having done you a service*, is greater, by many degrees, than the pleasure which you may have in riding those horses!" Therefore it makes no difference to me, whether you die before me, or

مَنْ آز لَدَتْ كَه گُفتْگُو مِيَكَرْدَمْ كَه بِنَقْدَ آز  
خَدْمَتْ شَهْما حَاصِلْ كَرَدَه بُودَمْ نَه آز  
آخِيَه سِپَسْ آز خَدْمَتْ شَهْما تَحْصِيلْ  
مِيَتْوَانِسْتَمْ كَرَدْ وَأَكْرَأز خَاطِرْ شَرِيفْ  
شَهْما تَرْفَتَه باشَدْ دَرَابِتِدَاهِي اِيْنْ مِكَالِماتْ  
چُونْ شَهْما آز مَنْ عُدْرُخَوَاسْتِيدْ كَه مَبَادَا  
آز مُقاَلاَتْ مِيَانْ شَهْما وَدَلَالْ مَلَولْ شَدَه  
بُودَمْ جَوابْ مَنْ اِيْنْ بُودْ كَه شَهْما سَهْو  
مِيَقْرَه مَائِيدْ لَدَتْ مَنْ دَرَانِيَه كَه بِشَهْما  
خَدْمَتْ كَرَدَه آمْ بِهِرَاتِبْ بِيَشْتَرَأْسَتْ  
آز لَهْ تِيَكَه شَهْما آز سَوَارِي آنْ أَسْبُهَا  
خَواهِيدْ دَاشْتْ پَسْ هَلْيَه تَفَاوْتْ  
نَمِيَكَنْه مَرَاكِه شَهْما پِيَشْ آز مَنْ بِمِيرِيدْ

survive me. The source of my pleasure is attained, and it already exists within me; and I shall take pleasure in the contemplation of it, whilst I live.

## A.

Suppose that I and my horses should all survive you. In that case, I shall take pleasure in riding them at a time when you are not alive to take any pleasure from your contemplation: the duration of my pleasure, therefore, would then be greater than that of yours.

## B.

Our conversation was on the subject of the enjoyments of *this life*: but when a person is not in *this world*, of what enjoyment can he be deprived?

## A.

Of the enjoyment of *salvation*, which is the greatest of all enjoyments! When a person, in this world, is deprived of any pleasure, he may perhaps, at some other time, recover the same, or may find an equivalent which may afford him consolation for the loss of it. But the pleasures of futurity

يَا بَعْدَ أَزْمَنْ زِنْدَه مَانِيدْ مَنْشَأَ لَذَّتْ  
مَنْ حَاصِلَ أَسْتُ وَبِالْفِعْلِ دَرْمَنْ مَوْجُودَ  
وَتَأْزِنَدَه أَمْ أَزْخَيَالَشْ لَذَّتْ مَيْبَرَمْ

( ۱ )

فَرْضْ كُنْ كَهْ مَنْ وَاسْبَهَا يَمْ هَمَدْ بَعْدَ أَزْ  
شُهَمَا بِمَانِيدْ دَرْأَحَالَهْ مَنْ أَزْسَوَارِيَ آنَهَا  
لَذَّتْ مَيْبَرَمْ دَرْحَالَيِ كَهْ شُهَمَا زِنْدَه  
نِيْسْتِيْدِ كَهْ أَزْخَيَالِ خُودْ لَذَّتْ بَرِيدْ  
پَسْ دَوَامِ لَذَّتْ مَنْ أَزْآنِ شُهَمَا زِيَادَتْ  
خَواهَدْ بُودْ

( ب )

بُكْفُتْگُويِ مَا بَرَسِ لَذَّاتِ اِيْنِ عُمْرِ بُودْ آمَا  
چُونْ كَسِيِ دَرَائِنِ دُنْيَا نَبَاشَدْ أَزْچَه  
لَذَّتْ مَحْرُومِ تَوَانَدْ بُودْ

( ۱ )

أَزْلَذَتِ رَسْتَگَارِيِ كَهْ مُعْظَمِ لَذَّاتِسْتَ  
چُونْ كَسِيِ دَرَائِنِ عَالَمِ اَزْلَذَتِي مَحْرُومِ  
گَرَدَدْ شَايَدْ وَقْتِي دِيْگَرْهَمَانْرَا بَارِيَابَدِلِيِ  
كَهْ أُورَا أَزْفَوْتِ آنْ تَسْلِيِ دَهَدْ دَرِيَابَدْ  
آمَا لَذَّاتِ أَخْرَوِيِ نَهَمَيِنِ بِي بَدَلَنَدْ

are not only without equivalent, but the loss of them is, to us, a sure sign of *eternal condemnation and misery*!

## B.

I see, again, you are mixing the subjects of the debate; and, with *all this piety*, you are about to confound both worlds together. It is, therefore, better we should here conclude the discussion, *and suffer the heavens and the earth to remain in their respective places*.

بَلْكِهْ فَوْتِ آنْهَا مَارَا عَلَامَتِ فَلَأَكْتُ  
وَعِقَابِ أَبَدِيْسْتَ

(ب)

بَازْمِيْ بُيْنَمْ كِهْ خَلْطِ مَبْحَثِ مِيْكُنِيْ وَبَا  
أَيْنَهَمَهْ تَقْوِيْ مِيْخَوَاهِيْ كِهْ هَرَدُو عَالَمُ رَا  
بِرَهَمْ زَيِّ بَسْ بِعَقَرَسْتَ كِهْ دَرَأِيْنَجَا خَتْمَ  
سُخْنَ كُنِيْمَ وَسَهَانْ وَزَمِيْنَ رَاجِبَا يِخُودْ  
بِكَنْدَارِيْمُ

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DIALOGUE VIII.

A.

Heigh-ho! — The world cannot go round without madmen! Come, take *this*, and read it! and see *what is* written in it! — If this man be not mad, then, no madman can be found on the whole earth! — Read aloud; — read aloud!

B. (*reads a Letter.*)

“ SIR,

“ The religious controversies, which passed yesterday between us, have made

هِيْ هِيْ عَالَمِيْ دِيْوَانَگَانْ نَمِيْگَرَدِ بِيَا
أَيْنَ رَا بِكَيْرُو بِخَوَانْ وَبَهْ بَيْنَ كِهْ دَرَأِيْنَ
چَهْ نِوِشْتَهْ أَسْتَ أَگْرَأِيْنَ مَرَدَكَهْ دِيْوَانَهْ
نَبَاشَدْ بَسْ دَرَتَمَ دَنْيَا دِيْوَانَهْ يَا فَتْ
نَمِيْتَوَانَهْ شُدْ بُلَندَ بِخَوَانْ بُلَندَ بِخَوَانْ

(ب رُقَعَهْ مِيْخَوَانَهْ)

صَاحِبْ

مُبَا حِثَاتِ دِيْنِيَهْ كِهْ دِيْرُوزْ دَرِمِيَانِ

(¹) See the Diminutive Particles, pp. 128, 129, &c. &c.

me very anxious on the subject (*lit. concerning the affairs*) of your future existence.

"It is one of the blessed maxims of our holy religion (and, indeed, philanthropy and humanity also require it), that we should not, by our piety and devotion, seek to obtain the glories and salvation of futurity for ourselves alone; but we ought to endeavour at the same time, by our admonitions and exhortations, to the utmost of our power, to guide likewise unto the abode of salvation those [of our fellow-creatures] who, by the temptations of Satan, having wandered from the right path, are, in the fearful desert of perdition, bewildered in the labyrinth of misery.

"And it is come down to us, in the authentic Traditions of the Prophet—(but as I suppose you do not understand Arabic, I send you a translation of the prophetic saying in Persian)—it is in the Traditions, that 'all children are born to be of the

مَا گُذَّشْتَ مَرَا دَرْ بَابِ اَمُورِ اَخْرَتِ شُهَما
بِسْيَارٌ مَشْوَشٌ گُرْ دَانِيَدَه آنْ

يَكِيْ أَزْ قَوَانِينْ مَرْضِيَه مَلَتْ شَرِيفِ
مَاسِتْ وَمَرْدَمْ دَوْسَتِيْ وَادَمِيْ مَنْشِيْ نَيْزِ
اَقْتِضَا مِيْكَنَه كَهْ مَادَرَجَاتْ وَجَاتْ
عَقْبِيْ رَا نَهْ هَمِينْ بِتَقْوِيْ وَرِيَاضَاتْ أَرْ
بَرَايِيْ خُودْ تَحْصِيلْ كُنْيِمْ وَبَسْ بَلْكَهْ
بِمُوَاعِظُ وَنَصَائِحْ حَتَّىْ الْوَسْعُ نَيْزِ سَاعِيْ
گُرْ دِيمْ تَا آنَانِيْرَاهَمْ كَهْ بِوْسَاوِسْ شَيْطَانِيْ
اَزْ رَاهِ رَاسْتْ بِيْرُونْ رَفَتَه دَرْ بَادِيَه
هَوْلَنَاكِ خَلَالَتْ سَرْگَشَه طَرِيقِ شَقاوَتَه
بَسْرَهَنِيلِ بَحَاتْ دَلَالَتْ كُنْيِمْ

وَدَرْ حَدِيَّتْ صَحِيْحِ وَارِدُشَه أَسْتْ آمَا
چُونْ مَظَنَّه شُهَما عَرَبِيْ نَمِيدْ اَنِيدْ مَنْ
تَرْجَمَه حَدِيَّتْ نَبَوَيِيْ رَادَرْ فَارِسِيْ اَزْ بَرَايِيْ
شُهَما مِيْفِرِسَتَمْ دَرْ حَدِيَّتْ أَسْتْ كَهْ
أَطْفَالْ هَمَهْ اَزْ بِيْ مِلَّتْ اِسْلَامْ مُتَوَلَّه

(²) The حَدِيَّتْ is a body or code of recognised Traditions of the Prophet Mōbāmmād, considered to have equal validity, in point of authenticity, with the Korān itself. This passage, therefore, cannot be *literally* translated into English; there being, as I presume, no such Traditions among Christians.

religion of Islam; but *their parents* make them Jews, Christians, and *Majūs* [Magi or Fire-worshippers]. I therefore hope, that since the Divine favour has now guided you into the country of the Faithful, the exhortations of *pious people* may conduct you also to the abode of salvation! One of the disinterested counsels of *your well-wisher* is this, *that*, while you are in Persia, you *do not* associate with those cursed Soofies; for they not only go to hell themselves, but, without a doubt, they take their associates (be they willing or not) with them likewise, into the infernal regions!—Oh! how do I tremble for your soul—like the willow-tree before a mighty wind! Free yourself from the chains of the *wicked*; and enter the circle of the *pious* people of Islam, in order that, in company with *them*, you may enter Paradise!—And peace be upon him who follows the true guide!' "

میگرددند لیکن پدر و مادر شان ایشان را
یهود و نصاری و مجوس میگردانند لهدنا
امید وارچنام که چون آکنون توفیق
الهی شهارا ببلاد اسلام هدایت کرده
آست مواعظ اهل تقوی نیز شهارا
بسرمنزل نجات دلالت کند یکی از
نصابیم بی غرض این خیرخواه شهارا
اینست که مادا میکه در ایرانید با این
صوفیهای ملعون معاشرت نکنید که
ایشان نه همین خود تنها بجهنم میررو
ند ویس بلکه مصاحب خود را نیز بی
شک خواهی نخواهی با خود پاسفل
السافلین خواهند برد آد که چگونه آز
برای جانت میلرزم مانند درخت بید
در مقابله با دصرصراز سلسله اشرار
خود را آزاد گردان و در حلقة صلحای
اسلام داخل شوتا بمحاجبت ایشان
داخل بهشت گردی و السلام علی من
تبع الهدی

What is this? And who is it from? and what is the meaning of it? It has neither a seal nor signature, whereby one may know who has written it!

A.

I will now tell you all about it. I know who has written it.

Yesterday, after you went away from this place, I went also, to return a visit of the Minister for Foreign Affairs. While I was sitting in the Minister's apartment (where a number of people were also present), there entered a Mulla (Doctor), apparently about sixty-one or two years of age; but, up to that time, I had never seen so strange a figure!—white turband, white garments, white mantle!—in short, from head to foot, excepting his beard, which by dint of dyeing looked blacker than jet, he resembled snow newly fallen on the mountain-top;—having just come out of the bath, with his head and neck shaven as clean and as smooth as the interior of the pearl-oyster, and with

اَنْ چَهْ چِيزْ اَسْتَ وَازْ كِيْسْتَ وَچَهْ
مَعْنَيْ دَارَدْ نَهْ مَهْرِيْ دَارَدْ وَنَهْ نِشَانِيْ كَهْ
كَسِيْ بِدَانَدْ كَيْ نِوِشْتَهْ اَسْتَ

(۱)

مَنْ حَالَاهَمَهْ اَشْ رَا اَزْ بَرَاتْ مِيْكَوِيمْ مَنْ
مِيدَانِمْ كَيْ نِوِشْتَهْ اَسْتَشْ

دِيْرُوزْ چُونْ شُهَما اَزْ اِينْجَارْ فَتَيْدَهْ مَنْهَمْ
بِيَازْ دِيدَهْ وَزَيْرِ اَمْوَرْ خَارِجَهْ رَفَتَمْ چُونْ
دَرْ مَجَلِسِهْ وَزَيْرِ نِشَستَهْ بُودَمْ وَجَمِيعِهِمْ
حَاضِرِ بُودَنَدِيَكْ مُلَائِيْ دَاخِلْ شَدَهْ
ظَاهِرِ اِيسِنِ شَسْتَهْ وَيَكَدْ وَسَالْ اَمَما مَنْ
تَا اَنَوْقَتْ هَرَگِزْ كَمْ جُوهِيْنَاتِ غَرِيبِيْ
نَدِيدَهْ بُودَمْ مَنْدِيلِ سَفِيدَهْ لِبَاسِ سَفِيدَهْ
رِدَيِّ سَفِيدَهْ خُلَاصَهْ اَزْ سَرَتا پَا بَغِيرِ اَزْ
رِيْشَشْ كَهْ بَضَرْبِ رَنَگْ * اَزْ شَبَهَهْ سِيَاهَهْ تَرَ
هِيْ نِمُودَهْ مَثَلِ بَرْفِيْهِ مَانِسْتَهْ كَهْ
تَازَهْ بَرْسِرَهْ كَوَهْ اَفْتَادَهْ بَاشَدَهْ اَزْ حَمَامَهْ تَازَهْ
بُيرُونَهْ آمَدَهْ بَاسِرُوْهْ كَرَدَيِّهْ مَثَلِ اَنَدَرُونَهْ
صَدَفَهْ صَافَهْ وُپَاكْ تِراشِيدَهْ بَارِيْشِيْهْ

* رَنَگْ literally means “colour”—any colour; but in abstract, it is applied to the leaves of the indigo-plant, which are pounded and made into a paste with which they dye the beard.

a beard most diligently trimmed, and rounded like a half-moon in a state of total eclipse, mocking, as it were, the ordinary course of nature!—his mustaches cut close to his upper lip, and his lips busily employed in muttering ejaculations as he approached;—a very neat staff in one hand, and a rosary of large beads in the other;—and, putting all together, he appeared the very personification of austerity and devotion! As he was entering, the assembly all reverentially stood up; and the apartment itself became filled, at his entry, with the scent of ottar of roses. The Minister ran out, bare-footed, as far as the door of the coffee-room, to meet him, and, with the utmost reverence and respect, brought and seated him in the highest place; and himself—respectfully leaving a space between them wide enough for two or three persons—took his seat lower down.

در کمالِ دقتٌ تیمار کردَه و مُدَ و رشیبیه
نیمهٔ ما هي مخالف عادت طبیعت کوئی
در خسوفِ تام شاریش تا محادیه لبِ
بالا مُقراض کرده و لبهاش مشعولِ
همه‌مهه ذکر چون نزدیک می‌آمد عصایی
بسیار منقه‌ی بیکدست و تسبیحی
بادا نهایی بزرگ بُدستِ دیگر و همه
رویهم رفتَه خود شخصِ تقوی و ریاضت
می نمود چون داخل می‌شد اهل مجلس
همه بتواضع برخاستند و مجلس خود
از دخولش آزبُوی عطِرگل پرشد و زیر
تادرِ قهوة خانه باستقداش پایه‌هند
بیرون دوید و با عزاز و احترام تمام اورا
اوردو بر صدر نشانید و خود بفاصله
دو سه کس حریمی^۴ فیهابین و اگناشته
پائین تراز اون شست

⁽³⁾ See Note 2. Dialogue V.

(⁴) حَرَمٌ, an Arabic word, literally signifies "a sacred place" or "sanctum." It has, besides this, a technical or conventional meaning, in which sense the word has here been employed; namely, "the vacant place" left by a person between himself and another, out of respect to the latter.

B.

Ah! how much prolixity you are giving to your story! Say, at once, what was his name. Although, I have an idea that I already know of whom you are speaking.

آه شما چه قدر تفصیلش میدهید
یک مرتبه بگو که اسمش چه بود آگرچه
حدس من اینست که میدانم از کی
میگوئی

A.

They were addressing him, "The Rev. Hajee Mulla-Zayn-ullah-Aubedeen."

(۱) اورا جناب حاجی ملا زین العابدین
خطاب میگردند

B.

Now, *you have* relieved me! — It is the same! — Everybody knows him! — He is among the most celebrated of the "Khushks."

(۱) حالا فارغ گردی همانست همه کس
اورا میشناسد اور آزار شاهیر خشکهاست

A.

What is "Khushk"? and what does it mean?

(۱) خشک چه چیز است و چه معنی دارد

B.

"Khushk" means *dry* and *inflexible*, like a *hard stick*, which does not bend in any direction: but in Persian, it is also a metaphor for those *superstitious people* who, in regard to matters of religion, are *injudiciously scrupulous*. — They call *them*, also "Khar-sauleh."

(۱) خشک یعنی یا بس و سخت مثل چوب
خشکی که بهیچ طرف خم نمیشود
و در فارسی کنایت است از مردمان
وسواسی که در باب دین بی بصیرت
محظاً اند و ایشان را خر صالح نیز
میگویند

A.

Be so kind as to explain the meaning of "Khar-

(۱) معنی خر صالح را هم نیز محبت فرموده

sauleh" as well; for *this* word also, like "Khūshk," is new to me (*lit.* has a novelty for me).

B.

"Khar-sauleh" means a *pious donkey*.—This is also *another* metaphor, in Persian, for a blockhead, in whom real stupidity is combined with the external forms of devotion. That is, his folly is natural and real; but his piety is merely imitation and blind zeal, without discrimination or judgment in those actions which render a man truly pious and acceptable to God. And such persons as these are to be found in every nation, and in all religions: thus, in English, you call them "Bigots."

A.

Be he a "Khar-Sauleh," or "Khūshk," or both, whatever you please; nevertheless, he did not appear to me deficient in sense; for many of his proofs and arguments were well weighed, and appeared very plausible.

B.

Are any of them still remaining in your recollection? What was he saying; and what was he arguing about?

بیان نمائید که این لفظا هم مثل
خشنگ از برای من تازگی دارد

(ب)

خر صالح یعنی حمار پرهیزگار و این نیز در
فارسی کنایتیست دیگر مرکود نیرا که
دروی معنی حماقت با صورت عبادت
مجتمع باشد یعنی حمقش ذاتی و واقعی
باشد ولیکن صلاحش محض تقلید
و تعصب بی امتیاز و بصیرت در افعالی
که آدمی را حقیقتاً مورع و مقبول خدا
میگرداند و چنین اشخاص در هر قوم
و هر ملت یافت میشوند چنانچه در
انگلیسی شما ایشان را بیگت میگوئید

(۱)

خر صالح یا خشنگ یا هردو هرچه بخواهی
اما او بنتظر من کم عقل نمی نمود چه
دلایل ویرا هیئت بسیاری سنجیده
ومستحسن می نمودند

(ب)

هنچه از آنها در خاطر تان مانده آند
چه میگفت و از چه بحث میگرد

A.

(۱)

The controversy was on the topic of Faith and Religion—whether the Mohammadan or the Christian Religion was the true faith.—I said thus:—“As the followers of Islam already believe that Christ was sent by God, and his religion was true, *this* alone is quite sufficient to enable us Christians to establish the truth of our religion; as there can be no proof better than the voluntary admission of the opponent himself. Therefore it is now for the Mūslems to prove the truth of their religion, and shew that Mohammad was the Apostle of God, and, by His command, the abrogator of the religion of Jesus.”

He answered: “The same evidences and proofs which teach us to believe the truth of the Christian faith—that is, the Kūrān and the Tra-

مُبَاحَثَة بَرْسِرْدِين وَمَذْهَب بُودْكَه
آيَا مَلَكَتْ مُحَمَّدِي بَرْحَقْ أَسْتْ يَادِين
عِيسَوِي^۵ مَنْ گُفْتَمْ كَهْ چُونْ أَهْلِ اِسْلَامْ
مُعْتَقَدْ نَدْ بَرَائِينَكَهْ عِيسَيِي فِرْسَتَادَهْ خُدَا
بُودْ وَدِينَشْ بَرْحَقْ مَا عِيسَوِيَا نَرَاهِمِين
بَرَاثِبَاتْ حَقِيقَتْ دِينِ مَانْ كَافِيْسْتْ
چَهْ هَمْبِيْجْ دَلِيلْ آزِادُعَانِ خُودْ خَصْمْ بِهِتْ
نَمِيْنَوَانَدْ بُودْپَسْ أَكْنُونْ أَهْلِ اِسْلَامْ
رَاسْتْ كَهْ رَاسِتِيْ دِينِ خُودُرَا ثَابِتْ
كُنَّندْ وَبِنَاهِيَنَدْ كَهْ مُحَمَّدْ رَسُولِ خُدَا
وَبِأَهْرَأْ وَنَاسِخِ دِينِ عِيسَيِي آمَدْ
جَوَابْ دَادْ كَهْ هَمَانْ دَلَالِيلْ وَبِرَاهِيْنِيْ
كَهْ حَقِيقَتْ دِينِ عِيسَوِيِي رَا بِمَا تَعْلِيمْ
مَيْكَنَنَدْ يَعْنِيْ قُرَآنْ وَأَحَادِيْثْ هَمَانِها

(۵) In these colloquies, the Persian idiom, or manner of quoting, has been preserved; that is, to make a person repeat his own expressions, as well as to repeat one's own expressions, in the very words in which they were uttered when spoken. This peculiarity of Oriental phraseology has been already remarked upon (Note 5. Dialoguc 4.); and it has been adhered to in the translation, in many places, even when not consistent with English phraseology. But, as it happens that, in this instance, the personification is quite admissible according to English, it has with propriety been preserved.

ditions—the same also instruct us in the truth of the Mohammadan religion."

I said: "Since we Christians do not consider Mohammad a true prophet (*lit.* true), we cannot believe in the Kūrān and the Traditions; for Mohammad himself is the author of them. Therefore, to prove the truth of the religion of Islam to us, other proofs and testimonies are necessary."

He answered: "The case is confined to one or the other (*lit.* is not out) of these two positions.—Mohammad was either true or false. If we believe him to have been true, we must believe the whole of his statements; and if otherwise, we must look upon the entire of his sayings and doings with doubt, or even reject them altogether. For it cannot be, that we should consider only a portion to be true, and the other portion false; so as to believe implicitly in some (points), and to reject others as absolute falsehoods. For instance; you cannot expect that the Mūslems should believe Mohammad, when he

نیز مارا از راستی دین محمدی
می آکهانند

من گفتم که چون ماعیسیویان محمدرا
صادق نمیدانیم بقرآن و احادیث
معتقد نمیتوانیم بود چه محمد خود
منشاء آنهاست پس در اثبات حقیقت
دین اسلام مارا احتیاج بسراهیں و ادله
دیگر است

جواب گفت که حال آزاین دو بیرون
نیست محمد یا صادق بود یا کاذب اگرما
اورا صادق دانیم باید بقای گفتهای وی
معتقد باشیم و اگرنه باید که در تمامی
اقوال و افعال او بتشکیک بنگریم یا خود
همه را بکلی رد کنیم و نمیشود که پاره را
راست دانیم و پاره را دروغ چنانچه در
بعضی یقین کامل کنیم و بعضی را چون
کن ب محض رد نمائیم مثلاً شما متوجه
نمیتوانید بود که اهل اسلام از محمد
باور گنند وقتی که میگویند عیسی از

says 'Jesus was sent by God,' and to reekon him a liar when he again says that he himself was also sent by God!"

I said, in reply, "The belief of a person, or even a nation, in an event, does not make it *necessary* for others also to believe in it; and this *fact* alone—that the Mūslims believe Mohammad to be true in his testimony with regard to the mission of Jesus—is sufficient to warrant Christians in saying to you (Mohammadans), 'We have no need of any other evidence to prove the mission of the Messiah; for if the use of proofs be to establish a *truth*, you already *believe* and *confess* it.' And since you consider Mohammad to be true in this part of his statement, you may also suppose him so in what he may have stated with regard to his own mission: but it is by no means ineumbent upon us Christians to agree with you in this belief, as we do not avail ourselves of what your Prophet has stated coneeerning the mission of the Messiah; and our faith

جانب خدا مَبْعَوْث بُودَوا اورا کاذب
شِمْرَنْد چون میگوید که خودش هم نیز
از جانب خدا مَبْعَوْث بود

من جواب گفتتم که اعتقاد شخصی
یاقووی در امری مستلزم اعتقاد دیگران
نیست و همینکه اهل اسلام محمد را در
شهادتش بر سالت عیسی صادق
میدانند عیسیویان را کافیست که
بگویند که مارا احتیاج نیست که
رسالت مسیح را بادله دیگر از برای شما
ثابت کنیم چه آگر مقصود از جست
ثبوت حقی باشد شما خود بالفعل بآن
معتقد و مقرید و چون شما محمد را
در این گفته او صادق میدانید میتوانید
که اورانیز در آنچه نسبت بر سالت خود
هم گفته باشد صادق پندارید لیکن
هرگز بر ما مسیحیان لازم نیست که در
این اعتقاد باشما موافقت کنیم چه ما از
آنچه پیغمبر شما در باب رسالت مسیح

in our own religion does not depend upon the testimony *he* bears to the mission of the Messiah."

گفته است بهرہ نمیگیریم و اعتقاد مادر
دین خود منوط بگواهی وی در باب
رسالت مسیحانیست

He said: "It is quite incumbent upon Christians, in their controversies with the Mūslims (especially when they invite the latter to embrace the religion of Jesus), to prove the mission of the Messiah, and the truth and perpetuity of his religion, by arguments and testimonies distinct from what Mohammad has stated in that respect. For, suppose that I have abandoned the faith of Islam, and become a Christian, *because* I consider Mohammad sincere in his testimony respecting the mission of the Messiah; yet, immediately that I become a Christian, it becomes a vital principle of my faith to turn round and consider Mohammad a liar. Hence, I am bound to consider Mohammad *sincere*, in order to prove him to be a liar; and to become a Christian through the testimony of a man in whom Christianity itself teaches me to disbelieve!"

او گفت که بر عیسیویان لازم است که در
مباحثات خود با مسلمانان خاصه
چون ایشان را بیملت عیسیوی دعوت
میکنند رسالت مسیح و حقیقت و دوام
من هب اورا بد لایل و بر اهیں دیگر غیر
آنچه محمد در آن باب گفته است ثابت
کنند چه فرض کن که من ترک دین
اسلام کرده عیسیوی شدم بسبب اینکه
محمد را در گواهیش نسبت بر سالت
مسیح اصدق میدانم اما بمجرد اینکه
من عیسیوی شدم یکی از اصول دین
من میگردد که برگرد و محمد را کاذب
دانم لهدنا هرا باید که محمد را اصدق
دانم تا اورا کاذب ثابت کنم و عیسیوی
گردم بگواهی شخصی که خود عیسیویت
مرا تعلیم میکند که ویرا باور نکنم

B.

Aha! I see that the “Akh-fash’s goat” shakes his head at logic too!

(ب) هامی بینم که بزاخش بمنطق هم سری هی جنband

A.

Akhfash’s goat?! What does this mean? This expression is also new to me!

(۱) بزاخش این چه معنی دارد این عبارت هم از برای من تازد است

B.

Akhfash is one of the celebrated grammarians of Arabia. They say, that at the beginning of his studies, whether because he had a bad delivery, or had not as yet acquired any knowledge worthy of being delivered, or both—God knows best!—but, certain it is, that at that time he could not find a pupil to whom he might repeat what he was in the habit of acquiring at public lectures or by private studies, and by this means sharpen his own wits. Now, you must know, that in Eastern Countries, amongst

(ب) اخش یکی از مشاهیر کویه عربست گویند که در مبادی تحصیلش بسبب آنکه تقریری بد داشت یا آنکه هنوز علمی که لایق تقریر باشد نمیداشت یا هردو خدابهتر میداند اما این معین است که در آنوقت تلمیذ ی نمیتوانست یافت که آخه یا استفاده یا مطالعه حاصل همیکرده بوی تکرار نمودی و بدین وسیله فهم خود را تیز گردا نمیدی و شما این را باید بدانید که در

استفاده (۶) (an Arabic word) is *deriving*, or *seeking benefit*. It may be from any thing. But its conventional meaning (which, in this place, the context of the story also indicates) is, *attending public lectures*. In like manner مطالعه (also an Arabic word) of itself signifies, *looking into*, or *perusal*; but, contrasted with *public lectures*, its conventional meaning is, *private study by oneself*.

the students, the repeating of what they have learned from Public Lecturers, either to each other or to other pupils, is of much greater importance than the listening to the Professor alone. And this Arabic maxim is well known amongst them, viz. "The lecture is equal only to *one word*, but the *repetition* is a thousand." However, the poor Akhfash was for a long time quite unhappy and distressed, and at a loss how to supply the want of a pupil. At length, he (*literally*, his thoughts) hit upon this expedient. He bought a little kid, and taught it while yet young; until, by degrees, it became quite perfect in the part Akhfash expected it to perform, which was this:—As soon as Akhfash opened any book, and placed it before himself, the little goat also instantly bounded on the other side of the book, opposite to Akhfash, and, bending both its fore-legs, rested on its knees, and, fixing both its eyes on the face of the *teacher*, waited with profound attention. Akhfash would begin lecturing; and whenever he came to the end of a preposition,

بِلَادِ مَشْرِقِيَّةِ دَرْمِيَانِ طَلَابُ تَكْرَارِ آخِّهَةَ
 آزِ مَدْرِسِ اِقْتِبَاسُ كَرْدَهَ آنَدْ بَايَكَهَ يُكَرْ
 يَا بِنَلَّا مَيْدَنِ دِيَكَرَاهَمَ اَسْتَ آزِ اِصْغَانِ مَوْدَنِ
 بِمَدْرِسِ وَائِنِ مَثَلِ عَرَبِيِّ دَرْمِيَانِ شَانِ
 مَشْهُورَ رَاسْتَ كَهَ الدَّرْسُ حَرْفُ وَالْتَّكْرَارُ
 الْفَ بِهِرْ حَالِ آخَفَشِ مِسْكَيْنِ مَدْيَيِّ
 مَدِيدِ اَفْسَرَدَهَ وَمَهْمُومِ مَيْدُودِ وَمَتَّخِيرَ
 كَهَ تَلَافِيَ عَدَمِ تَلَمِيدِ رَاجِحُونَهَ نَمَائِيدَ
 بِالْآخِرَهَ خَيَاشِ بَايِنِ تَمَهِيدِ بَرَخُورَدُ
 يَكْ بُزْ غَالَهَ كُوچِكِيِّ خَرِيدُ وَدَرْ كُوچِكِيِّ
 آنَرَا اَمْوَخَتْ تَا آنَكَهَ بَتَّدِرِيجِ دَرَآخِّهَةَ
 آخَفَشِ آزَآنِ مَنْظُورِ دَاشْتَ كَهَ بَعَمَلُ
 آورَدِ كَامِلِ كَرْدِيدُ وَآنِ اَيِنِ بُودَ كَهَ تَا
 آخَفَشِ كَتَابِيِّ رَا بازَ كَرْدِيِّ وَپِيَشِ خَودُ
 نَهَادِيِّ بَرْكَ نِيزِ بَالْفَوْرَدِ رَانَطَرَفِ كَتَابُ
 بَرَجَسْتِيِّ وَدَرْ مَقَابِلِ آخَفَشِ هَرَدوُ
 دَسْتُ خَمَ كَرْدَهَ بَرَزَانُوْهِيِّ اِيْسَتَادُوْهَرَدوُ
 چَشْمِ بَرَدوُيِّ مَعَلِمَ نَصْبُ كَرْدَهَ دَرَ
 كَمَالِ تَوَجَّهِ مِيْهَانَدْ آخَفَشِ بِنَايِ اِفَادَهَ

or to a pause, he would look the goat in the face, and, in a louder tone of voice, ask, "Didst thou understand?" when the goat, in reply as it were, nodded its head thrice, as much as to say, "Yes!"

مِيْكَرَد وَهَرْكَاه بَآخِرِ مَسْتَلَه يَا بَوْفَفِي
رَسِيدِي رُوبِزْ كَرْدِي وَبَا وَارِي بُلْنَدْ تَرْ
پُرْسِيدِي كَه فَهْمِيدِي وَبَزْكُوئِي دَرْ
جَوَابْ سَه بَارْ سَرِخُودْ رَا جَنْبَانِيدِي
وَگُوِيَا گُفْتِي بَلْ

وَبَزْ أَخْفَشْ أَزْ آنْ وَقْتْ كَنَايَتْ شَدَه
أَسْتْ مَرَاشْخَاصِ سَادَه لَوْحِي رَاكَه دَرْ
سَرِخُودْ مَعْزِي گَرْم تَرَازْ بَزْ أَخْفَشْ نَدَارَنَدْ
وَمَانَنَدْ هَمَانْ جَانُورْ نِيزْ چُونْ دَرْ
مُنَاظِرَاتِ عَقْلِيهَه كَه أَزْ آنْ مُطَلَقا خَبَرِي
نَدَارَنَدْ بَحَثِي مَيْرُودْ سَرُورِي شِي
مِيْجَنْبَانَنَدْ يَعْنِي كَه مَاهَمْ هِي فَهْمِيمْ

Since that time, "Bûzé Akhfash" has become a nickname for those *simpletons* who have no more active brains in their heads than [had] Akhfash's goat, and, like the same animal too, when a conversation is going on upon some intellectual subject, of which they have not the least notion, *shake their heads and beards*, as much as to say, "We understand also."

A.

You bear too hard upon the Rev. Hajee Mûlla-Zayn-ûl-Aubedeen! — — I fear there is *another* cause, which prompts you to disparage him. *I know* he has not much *friendship for the Soofies*.

(۱) شَهَا بَرْ جَنَابِ حاجِي مُلَازِينُ الْعَابِدِينُ
زِيَادَتْ سَخْتْ مِيْكَيْرِيدْ مِيْتَرَسْ كَه
سَبَبِ دِيْگَرْ بَاعِثْ أَسْتْ شَهَارَه
بَرْ تَعْدِيْبِ اوْهَنْ مِيدَانَمْ كَه اوْ بَا صُوفِيَانْ
دُوْسِتِيْ چَنْدَانْ نَدَارَه

B.

There *may be something in this, too.* But look, my friend, at my watch! By the Persian way of reckoning, it is now an hour after midnight; and, according to the English, one o'clock in the morning!—Sleep is necessary: so, Good night! and God bless you!

(ب)

شاید که دراین هم چیزی باشد لیکن
رفیق ساعت من نگاه کن حساب
ایرانیان آکنون یک ساعت بعد آرنصف
شبست و بقاعدۀ انگلیسان ساعت
یک آرصفه خواب لازمت شب شما
خوش باد و خدا حافظ شما

ALPHABETICAL LIST

OF THE

ENGLISH AND PERSIAN TERMS OF GRAMMAR.

THESE Terms are in common between the Arabian and the Persian Grammarians, and owe their origin entirely to the former language.

Ablative. If "by" is prefixed to a Noun in English, the corresponding term in Persian is مفعول بِهٗ; and if "from," or "with," مفعول عَنْهٗ, or مفعول مَعَهٗ, respectively.

Abridgment, مختصر.

Abstract Noun, حاصل مُصَدَّر.

Accent, تلْفِظٌ. To accent, تلْفِظَ كَرَدْنَ.

Accentuation, تلْفِظٌ, or لفْجَتٌ.

Accusative, مفعول مُطْلَقٌ, or مفعول.

Accusative Case, حالَتِ مَفْعُولِيَّةٍ; i.e. a Noun in the Accusative Case.

Action, عمل.

Active Participle, اَسْمَ فَاعِلٌ; i.e. Noun, or name of agent.

Active Verb, فَعْلٌ مُتَعَدِّدٌ A Verb in the Active Voice, if it be a Transitive Verb, is termed
 Active Voice, فَعْلٌ مُتَعَدِّدٌ but if only Active, in contradistinction to Verb Neuter,
 Addition, لِحَاقٌ it is termed فَعْلٌ لَازِمٌ.

مُلْحَقَاتٌ or حُرُوفٌ زَوَّايدٌ Additional Letters, or Particles, or زَوَّايدٌ also.

وَصْفٌ صِفَتٌ Adjective,

الْحَاقُ مُلْحَقٌ Adjunct,

الْحَالُ حَالٌ Adverb,

ظَرْفٌ زَمَانٌ Adverb of Time,

ظَرْفٌ مَكَانٌ Adverb of Place,

حَرْفٌ اثِباتٌ, حَرْفٌ ايجَابٌ, حَرْفٌ تَأكِيدٌ Affirmative Particle,

or (if to swear "by") حَرْفٌ قَسْمٌ (Plural, for all).

حَالَتٌ اثِباتٌ, حَالَتٌ ايجَابٌ, حَالَتٌ تَأكِيدٌ Affirmative Form,

فِعْلٌ مُثْبِتٌ Affirmative Verb,

Affix. The corresponding term to this is never used in the Singular Number; مُلْحَقَاتٌ, لَوَاحِقٌ, both being Plural.

But they are rendered Singular, by placing يَكِيْ اَزْ ("one of")

before them; thus, يَكِيْ اَزْ لَوَاحِقٌ.

فَاعِلٌ Agent (of a Verb),

اسْمٌ Agent (of a Participle, &c. &c.)

تَوَافُقٌ مُوَافِقَتٌ Agreement, or

اِيْهَامٌ كِنَائِتٌ Allegorical Allegory

حُرُوفٌ تَتَجَيّي Alphabet (letters of),

مُوْهِمٌ اِيْهَامٌ Ambiguous,

حَاوَشِيَّهُ Annotations. Plural, حَاشِيَّهُ.

مُبْتَداً. Antecedent.

ضَدّ. Antithesis.

مُضَارِعٌ. Aorist.

بَدْلٌ. Apposition.

عَلَامَتٌ تَعْرِيفٌ or حَرْفٌ تَعْرِيفٌ. Article.

أَفْعَالٌ رَوَابِطٌ. Auxiliary, رابطة Auxiliary Verbs.

حَرْفٌ عَطْفٌ. Copulative (Conjunction).

حَالَتْ or أَعْرَابٌ. Case.

فِعْلٌ مَجْبُورٌ. Causal Verb.

فَقْرَةٌ or جُمْلَةٌ. Clause.

شَرِحٌ or تَقْسِيرٌ. Commentary.

حَرْفٌ تَفْضِيلٌ or حَرْفٌ تَشْبِيهٌ. Comparative Particle.

حَالَتْ تَفْضِيلٌ. Comparative Degree.

مَرَاتِبٌ تَفْضِيلٌ. Comparison (Degrees of).

عِبَارَاتٌ or تَالِيفٌ. Plural, عبارات. Composition.

مُرْكَبٌ. Compound.

مَقْيَدٌ. Concrete (as opposed to "Abstract"); مَقْيَدٌ.

شَرْطِيٌّ. Conditional.

حَرْفٌ شَرْطٌ. Conditional Participle.

جُمْلَةٌ شَرْطِيَّةٌ. Conditional Clause.

Conjugation, بَابٌ, or تَصْرِيفٌ. To conjugate (a Verb), صَرْفٌ كَرْدَنْ.

Conjunction, عَطْفٌ.

Connective Particle, حَرْفٌ رَّبْطٌ. Plural, رَابِطَةٌ, or حَرْفٌ رَّبْطٌ. or رَوَابِطٌ.

Consonant (as opposed to Vowel), حَرْفٌ مَعْرِبٌ. Plural حَرْفٌ مَعْرِبٌ, or مَعْرِبَةٌ.

Consequence, نَتْيَاجَةٌ.

Context, فَحْوَىٰيْ كَلَامٌ, or قَرِينَةٌ.

Dative Case, مَفْعُولٌ فِيهِ.

Dedective, اِشْتِقَاقٌ. Dedected, مَاخُوذٌ or مُشْتَقٌ.

Declension, صَرْفٌ or تَحْوِيلٌ.

Declinable (Noun), اِسْمٌ مَنْصَرِفٌ.

Defective, نَاقِصٌ.

Defective Verb, فَعْلٌ نَاقِصٌ.

Definite, مَعْرُوفٌ or مَعْرِفَةٌ.

Definitive Particle, حَرْفٌ تَعْرِيفٌ.

Definition, حَدٌّ, or تَعْرِيفٌ.

Demonstrative Pronoun, اِسْمٌ اِشَارَةٌ.

Derivative, مَاخُوذٌ or مُشْتَقٌ.

Descriptive Particle, حَرْفٌ تَوْصِيفٌ.

Diminutive, تَصْغِيرٌ.

Discriminative, **تمييز**.

Disjunctive Particle, **حرف استثناء**, or **حرف تردید**.

Dual, **ثنائية**.

Ellipsis, **مقطوع**, or **مفهوم**; or **مقدار**; i.e. any thing understood or supposed.

Elocution, **معانی بيان**.

Emphasis, **تأكيد**.

Epithet, **لقب**.

Etymology, **أصل لغت**; i.e. the original meaning of a word.

Example, **مثال**. Plural, **أمثلة**.

Explanatory Particle, **حرف تفسير**.

Expression, **كلام**.

Feet (in Prosody), **قطعیع**.

Feminine, **موانث**.

First Person, **متكلم**. Literally, Speaker.

Future, **مستقبل**.

Form; Formation; **بناء**, or **مبني**.

Gender, **جنس** (or, Genus).

Generic Noun, **اسم جنس**.

Genitive, **اضافة**. The Noun which is in the Genitive Case is termed **مضارف اليه**; and that which governs it, **مضارف**.

Gerund, **اسم حالیه**. A kind of Verbal Noun; which governs Cases, like a Verb.

Grammar, **صرف و کو** or **نحو**.

Idiom, **محاورت**.

Idiomatic, **بروفقی محاورت** | مُوافقِ مُحاورت
Idiomatically, **ازقرارِ محاورت** | مُطابِقِ مُحاورت

all equally meaning *idiomatically*, or according to *idiom*.

Imperative Mood, **فعل امر** or **امر**. صیغه امر.

Imperfect Tense, **ماضی استمراری** (for, "I was doing"); or, **ماضی قریب** (for, "I have done").

Imperfect Verb. *See* Defective Verb.

Infinitive Mood, **متصدر**.

Index, **فهرست**.

Indeclinable, **غير منصروف**.

Indefinite, **نکرہ**.

Indicative Mood, **فعل مطلق**, or, simply, **فعل**.

Intransitive Verb, **فعل لازم**.

Interjunction, **صوت**. Plural, **آصوات**, or **نداء**.

Introduction, **مقدمة**.

Irregular, **سُماعی**. When a Noun, or a Verb, deviates from the ordinary Rules of Grammar, it is termed **سُماعی**, i.e. *heard* from the *natives* who have so used it. But if such instances of deviation are few, or uncommon, the *Irregular* is then termed **شاذ**, i.e. *rare*.

Masculine Gender, **مَذْكُورٌ**.

Metaphor, **إِسْتِعَارَةٌ**
 Metaphorical, **إِسْتِعَارَاتٍ** } Plural
 Metaphorically, **إِسْتِعَارَاتًا** } Plural
 Measure, **بَحْرٌ** Plural; **أَوْزَانٌ**, **وَزْنٌ** or (in Poetry) Plural.
 Multitude, Noun of, **إِسْمٌ جَمْعٌ**.

Name, Proper, **عَلَمٌ**. (Also Appellation.)

Negation, **نَفْيٌ**. Negated, **مَنْفَيٌ**.

Negative Particle, **حَرْفٌ نَفْيٌ**.

Negative Form, **حَالَتِ نَفْيٌ**, or **مَنْفَيٌ**.

Nominative, **فَاعِلٌ**.

Nominative Case, **حَالَتِ فَاعِلِيَّةٌ**.

Neuter Gender. The Arabs have but two Genders, Masculine and Feminine; to either of which only a Noun may belong, according to its *sex*, or other grammatical circumstances.

Neuter Verb, **فِعْلٌ لَازِمٌ**.

Noun, **إِسْمٌ**.

Noun Adjective, **صِفَةٌ**.

Noun Derivative, **إِسْمٌ مُشَتَّقٌ**, or **مَأْخُوذٌ**.

Noun Primitive, **إِسْمٌ جَامِدٌ**, or **أَصْلِيٌّ**.

Noun Substantive (as distinguished from Adjective), **إِسْمٌ ذاتٌ**.

Noun of Time, **إِسْمٌ زَمَانٌ**.

Noun of Place, **اسم مکان**.

Noun of Instrument, **اسم آلت**.

Object (as governed), **معمول**.

Object (as intended), **مطلوب**.

حالت معمولیت. A Noun governed by another, or by a Verb. It may be in the Accusative, Dative, Ablative, or Vocative Case, &c. &c.; for any of which, see under their respective heads.

Oblique Cases. See Objective Case.

Original (meaning of a word), **دراصل** or **اصلی**.

Optative Mood, **فعل دعائی** or **فعل تمثیلی**.

Optional, **اختیاری**.

Ordinal Number, **اسم عدد**.

Paragraph, **فقرت**.

Paraphrase, **حاصل معنی**.

Parenthesis, **معترضه**, or (for a whole sentence) **جمله معتبرضه**.

Particle, **حروف**. Plural, **حروف**.

Participle. See *Active*, and *Passive*.

Passive Voice, **فعل مجهول**.

Passive Participle, **اسم مفعول**.

Past Tense, **ماضی**, or **فعل ماضی**.

Perfect Tense, **ماضی مطلق**.

Perfect Verb, فُعْلٌ تَامٌ; *i.e.* a Verb having all the Regular Tenses and Moods. It is used in contradistinction to an Imperfect or Defective Verb.—فُعْلٌ ناقِصٌ.

Pluperfect Tense, ماضٍ بَعِيدٌ.

Plural, جَمْعٌ.

Potential, مُمْكِنٌ. Potential Mood, فُعْلٌ مُمْكِنٌ.

Predicate (in Logic), تاليٌ; (in Grammar), خَبَرٌ.

Poetry, شِعْرٌ, نَظْمٌ, or.

Preface, دِبْيَاجَهٌ. (This *term* is purely Persian.)

Prefix, حَرْفٌ وَصْلٌ. Plural, حَرْفٌ حَرْفٌ.

Preposition, حَرْفٌ جَارَهٌ. آدَاتٌ, or حَرْفٌ جَرَّ. Plural, حَرْفٌ جَارَهٌ.

Pronoun, ضَمَائِيرٌ. Plural, ضَمَائِيرٌ.

Pronoun, Separate or Personal, ضَمَائِيرٌ مُنْقَصِّلٌ. Plural, ضَمَائِيرٌ مُنْقَصِّلَهٌ.

Pronoun, Adjunct or Affix, ضَمَائِيرٌ مُتَّصِّلٌ. Plural, ضَمَائِيرٌ مُتَّصِّلَهٌ.

Pronoun, Relative, مَوْصُولٌ. Plural, مَوْصُولَاتٌ.

Pronoun, Demonstrative, اِسْمٌ اِشَارَهٌ. Plural, اِسْمٌ اِشَارَاتٌ.

Pronoun, Reciprocal, ضَمَائِيرٌ مُشَتَّرَكٌ. Plural, ضَمَائِيرٌ مُشَتَّرَكَهٌ.

Pronoun, Interrogative, اِسْمٌ اِسْتِفَهَامٌ. Plural, اِسْمٌ اِسْتِفَهَامَاتٌ.

Pronoun, Possessive, ضَمَائِيرٌ مُضَافٌ الِيَهُ.

Pronunciation, تَلْقِظٌ, or تَكَلْمَهٌ.

نَثْرٌ. Prose (as distinguished from Poetry).

شَكْلٌ. Proposition (in Grammar) جَمْلَةٌ : (in Logic or Mathematics).

عَرْوَضٌ. Prosody.

مَوْصُوفٌ or اِسْمٌ مَوْصُوفٌ. Qualified Noun.

خَاصَيْتُ or عَمَلٌ. Quality (or the power of any one Part of Speech grammatically).

مَوَازِينٌ or اَوْزَانٌ. Plural. مِيزَانٌ or وَزْنٌ. Quantity.

مُخَفَّفٌ. Quiescent, خَفِيقَةٌ, سَاكِنٌ.

رُبَاعِيٌّ. Quadrilateral.

اسْمٌ رُبَاعِيٌّ. Quadrilateral Noun.

فِعْلٌ رُبَاعِيٌّ مُبْعَدٌ. Quadrilateral Verb.

فِعْلٌ مُتَعَدِّيٌّ بِنَفْسٍ. Reflective Verb.

قِيَاسِيٌّ. Regular.

تَعْلُقٌ or نِسْبَتٌ. Relation (as between Parts of Speech).

خَبَرٌ. Relative (as subjoined to Antecedent).

سَجْعٌ. Rhyme or Rhythm.

مُصْدَرٌ or مُنْشَأٌ, أَصْلٌ. Root.

فَقْرَةٌ. Sentence, جَمْلَةٌ, كَلَامٌ.

فَائِدَةٌ بَيَانٌ or حِاصلٌ كَلَامٌ, نَتْيَجَةٌ. Sequel.

بَسِيْطٌ. Simple, سَادَةٌ, مُفَرْدٌ, مُطْلَقٌ.

Simple Noun, اِسْمٌ مُفَرْدٌ, بَسِيطٌ.

Simple Adjective, وَصْفٌ مُفَرْدٌ, صَفَّتٌ مُفَرْدٌ, &c. &c.

أُوصَافٌ بَسِيطَةٌ, اُوصَافٌ مُفَرْدَةٌ, صَفَاتٌ مُفَرْدَةٌ.

Simple Verb, فِعْلٌ بِالْتَّقْيِدِ, فِعْلٌ مُطْلَقٌ (as opposed to Subjunctive).

Simple Peterite, مَاضِيٌّ مُطْلَقٌ.

Singular (Number), صِيغَةُ وَاحِدٍ, مُفَرْدٌ, وَاحِدٌ, &c. &c.

Speech (the Parts of), أَجْزَاءُ كَلَامٍ, جُزْءٌ كَلَامٌ, Plural.

Speech (the Faculty or Power of), قُوَّةُ نَاطِقَةٍ, نُطْقٌ, or قُوَّةُ نَاطِقَةٍ.

Speech (an Oration), خُطُبَةٌ, خُطَابٌ.

Style (of Writing), عِبَارَةٌ, لَقْبٌ. Title (Appellation), لَقْبٌ.

Subject (of a Predicate), مُقَدَّمٌ.

Subject (of a Discourse), مَطْلَبٌ, مَضْمُونٌ, or مَطْلَبٌ.

Subjunctive Verb, or Mood, فِعْلٌ مُقَيَّدٌ, فِعْلٌ مَشْرُوطٌ, if the Verb be Conditional; فِعْلٌ مَظْنُونٌ, if Supposative; and

فِعْلٌ مَشْكُوكٌ, if Doubtful.

Superlative Degree, رُتبَةُ تَفْضِيلٍ, مَرْتَبَةُ تَفْضِيلٍ, تَفْضِيلٌ, or مَرْتَبَةُ تَفْضِيلٍ.

Plural, مَرَاتِبٌ, &c. &c.

Supplement, لَاحِقٌ, مُلْحَقَاتٌ, also لَوَاحِقٌ; Plural, لَوَاحِقٌ.

Supposative, مَظْنُونٌ.

Syntax, اِعْرَابٌ وِبِنَا, تَحْوِي.

Term, اِصْطِلَاحٌ. Plural, اِصْطِلَاحَاتٌ.

اُصْطِلَاحَاتُ حُوْيَّةٍ وَصَرْفِيَّةٍ. Terms of Grammar,

اُصْطِلَاحَاتُ مُنْطَقِيَّةٍ. Terms of Logic,

اُصْطِلَاحَاتُ رِيَاضِيَّةٍ. Terms of Mathematics,

حِكْمَةٌ، اُصْطِلَاحَاتُ فَلْسَفَةٍ. Of
Philosophers, or اُصْطِلَاحَاتُ حُكْمَاءٍ.

اُصْطِلَاحَاتُ مَخْصُوصَةٍ. Terms Technical (in general),

مَتنٌ. Text (as opposed to Commentary),

اِسْمٌ كِتَابٌ. Proper Name, عَلْمٌ.

الْقَابُ. Appellation, لَقَبٌ. Plural,

سَرَّصَفَةٌ، سَرَّلُوحٌ. Title-page, or سَرَّصَفَةٌ.

ثُلَاثِيٌّ مُجَرَّدٌ، ثُلَاثِيٌّ. Triliteral, or ثُلَاثِيٌّ.

اِسْمٌ ثُلَاثِيٌّ مُجَرَّدٌ. Noun, فِعْلٌ ثُلَاثِيٌّ مُجَرَّدٌ.

مَصْدَرٌ ثُلَاثِيٌّ مُجَرَّدٌ. Root,

دَالٌ، نِشَانَهُ، عَلَامَتٌ. Typical (Emblematical),

طَبْعٌ، چَابٌ، بَاسْمَهُ. Typography (Printing),

اَيَّامٌ تَعْطِيلٌ، تَعْطِيلٌ. Vacation (Holidays), or اَيَّامٌ تَعْطِيلٌ.

مُبَهِّمٌ. Vague,

مُنْصَرِفٌ. Variable (Declinable),

تَغْيِيرَاتٌ اِعْرَابٌ. Variation (of Cases),

فِعْلٌ. Verb,

مَصْدَرٌ. Verbal Noun (the Infinitive),

لَفْظاً بِلْفَظٍ. Verbatim.

شِعْرٌ، نَظْمٌ. Verse, or.

تَرْجُمَةً. Version (Translation).

كِتَابٌ لُغَتٌ، لُغَةٌ. Vocabulary (Dictionary), or.

مُنَادَاءً. Vocative (a Noun in Vocative Case).

حَرْفٌ نِدَاءً. Vocative Particle.

Voice. See Active and Passive.

جِلْدٌ، كِتَابٌ. Volume (a Book), or.

أَعْرَابٌ، أَعْرَابٌ. Vowel (Points), or.

عَوَامُ النَّاسِ، عَوَامٌ. Vulgar (People), or.

مُحاوِرَاتٍ عَوَامٌ، گُفَتَارِ عَوَامٌ. Vulgar (Diction), or.

وَاضْحٌ، نَامِبِهِمْ. Unambiguous, or.

هَاءٌ سَائِنَةٌ، هَاءٌ خَفِيَّةٌ. Unaspirated (*h*, or *s*), or; i.e. the quiescent *s*.

عَوْنَقٌ، نَادِرٌ. Unchangeable. See Indeclinable.

شَادٌ، نَادِرٌ. Uncommon (rarely used), or.

نَاهِرٌ بُوطٌ، نَاهِرٌ بُوطٌ. Unconnected (not coherent), as applied to Composition, (which also means, "Nonsense.")

تَوَافُقٌ، رَبْطٌ. Unity (between the Parts of Speech, or in composition), or.

مُنْتَصِلٌ، مُنْظَمٌ. United (Grammatically), or. (See Pronoun.)

تَلْفَظٌ. Utterance, or.

لَفْظٌ، كَلْمَةٌ. Word, or.

APPENDIX.

ON THE USE OF THE ARABIC WORDS.

THE Persian of the present day being so much mixed with Arabic words, I think it almost indispensable for a student of the former language to acquire some slight knowledge of the rudiments of the latter.

Independently of quotations, and whole Arabic phrases, with which the Persian writings abound, there is scarcely a Persian line, or sentence, which does not contain some words, either purely Arabic, or of Arabian origin. Notwithstanding this great influx of foreign words, the genius of the Persian language remains unchanged. The *aliens*, however, are all subjected to the same laws, and are governed by the same rules of Grammar, as if they were purely native words. They may be considered as so many abstract words, denoting certain, but *indefinite*, meanings: if they are used as Nouns, *they are declined, in all respects*, the same as the Persian Nouns; and if as Verbs, they must be conjugated in the same manner. In the instances of the former kind, the Arabic words admit of the same grammatical Particles being *affixed* or *prefixed* to them, with which the Persian Nouns are uniformly declined; and in those of the latter, they are simply prefixed (without any alteration) to all the Persons, in both Numbers, throughout the Tenses and Moods of one of the Auxiliary Persian Verbs, both in the Active and the Passive Voices.*

* See the Persian Compound Verbs, p. 85.

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The Arabic words, thus used by the Persians, do chiefly belong to some one or other of the following original classes.

THE MOST COMMON FORMS OF THE MASDAR ^{مَصْدَرْ}, OR
VERBAL NOUNS OF TRILITERAL RADICAL VERBS,
^{مَصَادِرِ أَفْعَالِ ثَلَاثِيْ مَحْرُّدِ}.

SIGNIFICATION.	EXAMPLES.	MEASURES.
Slaughter,	قتْلُ	فَعْلُ
Vice,	فَسْقُ	فَعْلُ
Employment,	شَغْلُ	فَعْلُ
Mercy,	رَحْمَةٌ	فَعْلَةٌ
Science,	حِكْمَةٌ	فَعْلَةٌ
Power,	قُدْرَةٌ	فَعْلَةٌ
Search,	طَلَبُ	فَعْلُ
Falsehood,	كَذِبُ	فَعْلُ
Conquest,	غَلَبَةٌ	فَعْلَةٌ
Theft,	سَرِقَةٌ	فَعْلَةٌ
Childhood,	صِغَرٌ	فَعْلُ
Guidance,	هُدَىٰ	فَعْلُ
Going,	ذَهَابٌ	فَعَالُ
Standing,	قِيَامٌ	فِعالُ

SIGNIFICATION.	EXAMPLES.	MEASURES.
Asking,	سُّؤالٌ	فُعالٌ 15.
Hating,	عَدَاوَةٌ	فَعَالَةٌ 16.
Worshipping,	عِبَادَةٌ	فَعَالَةٌ 17.
Bravery,	شُجَاعَةٌ	فَعَالَةٌ 18.
Directing,	دَلِيلٌ	فَعِيلٌ 19.
Entering,	دُخُولٌ	فَعُولٌ 20.
Accepting,	قَبُولٌ	فَعُولٌ 21.
Plundering,	غَنْيَةٌ	فَعِيلَةٌ 22.
Cold,	بُرُودَةٌ	فَعُولَةٌ 23.
Necessity,	ضَرُورَةٌ	فَعُولَةٌ 24.
Intention,	مَقْصَدٌ	مَفْعَلٌ 25.
Gaming,	مَيْسِرٌ	مَفْعَلٌ 26.
Station,	مَرْتَبَةٌ	مَفْعَلَةٌ 27.
Praising,	مَحْمَدَةٌ	مَفْعَلَةٌ 28.
Claiming,	دَعْوَيٌ	فَعْلَيٌ 29.
Mentioning,	ذَكْرَيٌ	فَعْلَيٌ 30.
Congratulation,	بَشَرَيٌ	فَعْلَيٌ 31.
Concealing,	كَتْهَانٌ	فَعْلَانٌ 32.
Disappointment,	حِرْمَانٌ	فَعْلَانٌ 33.

SIGNIFICATION.	EXAMPLES.	MEASURES.
Pardonning,	غُفْرَانٌ	فُعْلَانٌ 34.
Palpitation,	خَفَقَانٌ	فَعَلَانٌ 35.
Disliking,	كَرَاهِيَّةٌ	فَعَالِيَّةٌ 36.
Measurement,	مِقْدَارٌ	مِفْعَالٌ 37.
Distraction of mind,	مَفْتَنَونٌ	مَفْعُولٌ 38.
Usage,	مَرْسُومَةٌ	مَفْعُولَةٌ 39.
Safety,	عَافِيَّةٌ	فَاعِلَةٌ 40.
Dominion,	مَلْكَةٌ	مَفْعَلَةٌ 41.
Sleeping at mid-day,	قَبْلَوْلَةٌ	فَعَلَوْلَةٌ 42.
Peril,	تَهْلَكَةٌ	تَفْعَلَةٌ 43.
Travelling,	تِمْشَاءٌ	تَفْعَالٌ 44.
Extreme playfulness,	تَلْعَابٌ	تَفْعَالٌ 45.
Excessive cutting,	تِقْطَاعٌ	تَفْعَالٌ 46.
Enormous falsehood,	كَذَابٌ	فِعَالٌ 47.
Great enmity,	بَعْضَاءٌ	فَعَلَاءٌ 48.

INCREASED TRILITERALS, *ثُلَاثَيْ مَزِيدٌ*.

Expulsion,	إِخْرَاجٌ	أَفْعَالٌ 1.
Arrangement,	تَرْتِيبٌ	تَفْعِيلٌ 2.

SIGNIFICATION.	EXAMPLES.	MEASURES.
Learning by degrees,	تَعْلُم	تَقْعُلُ 3.
Pretending ignorance,	تَجَاهِلُ	تَفَاعُلُ 4.
War, or Reciprocal slaughter,	مُقاَتَلَةٌ	مُفَاعَلَةٌ 5.
Avoiding,	اجْتِنَابٌ	اِفْتِعَالٌ 6.
Asking assistance,	اسْتِنْصَارٌ	اِسْتَفْعَالٌ 7.
Being broken, or fatigued,	انْكِسَارٌ	اِنْفَعَالٌ 8.
Travelling with haste,	اجْلِوَادٌ	اِفْعَوَالٌ 9.
Wearing a rough garment,	اِخْشِيشَانٌ	اِفْعِيَعَالٌ 10.
Excessive redness,	احْمَرَارٌ	اِفْعَلَالٌ 11.
Excessive blackness,	ادْهَيَامٌ	اِفْعِيَلَالٌ 12.
Causing to put on a sheet,	جَلْبَبَةٌ	فَعْلَةٌ 13.
Deputing,	صَيْطَرَةٌ	فَيَعَلَةٌ 14.
Causing to put on foot-socks,	جَوْرِيَةٌ	فَوَعَلَةٌ 15.
Causing to put on a hat,	قَلْنَسَةٌ	فَعَذَلَةٌ 16.
Pruning,	شَرِيقَةٌ	فَعِيلَةٌ 17.
Causing to put on drawers,	سَرُولَةٌ	فَعَوَلَةٌ 18.
Causing to put on a cap,	قَلْسَادَةٌ	فَعَلَادَةٌ 19.
Putting on a sheet,	تَجَلْبِبٌ	تَقْعُلُ 20.
Putting on a garment without sleeves,	تَخْيِيلٌ	تَقْيِيلٌ 21.

SIGNIFICATION.	EXAMPLES.	MEASURES.
Putting on stockings,	تَجْوَرْبٌ	تَفَوْعُلٌ 22.
Putting on a hat,	تَقْلِنْسٌ	تَفَعْنُلٌ 23.
Being pruned,	تَشْرِيفٌ	تَفَيْعُلٌ 24.
Putting on drawers,	تَسْرُولٌ	تَفَعُولٌ 25.
Going backwards,	أَقْعِنْسَاسٌ	أَفْعِنْلَالٌ 26.
Reposing on the back,	إِسْلِنْقَاءٌ	أَفْعِنْلَاءٌ 27.

VERBAL NOUNS OF RADICAL AND INCREASED QUADRILITERAL

مَصَادِرِ أَفْعَالِ رَبَاعِيٍّ مُجْرِدٍ وَمُزِيدٍ.
VERBS.

Exciting,	بَعْثَرَةٌ	فَعَلَةٌ 1.
Putting on a vest,	تَسْرِبَلٌ	تَفَعْلُلٌ 2.
Assembly,	اِحْرِجَامٌ	اِفْعِنْلَالٌ 3.
Shrinking from fear,	اِقْشِعَارٌ	اِفْعِلَالٌ 4.

Forms and Examples of Attributives, or Participle Actives, as derived from the Infinitives of Trilateral Radical Verbs, in order to denote Excess; and are termed مُبَالِغَةٌ, i.e. Nouns of Excess. (The Singular اِسْمٌ مُبَالِغَةٌ, Noun of Excess.)

Extremely cautious,	حَذِيرٌ	فَعِلْ 1.
Extremely knowing or learned,	عَلِيمٌ	فَعِيلٌ 2.
A great striker,	ضَرُوبٌ	فَعُولٌ 3.

SIGNIFICATION.	EXAMPLES.	MEASURES.
A great discriminator,	فَارِقٌ	فَاعِلٌ 4.
A great cutter,	قُطَّاعٌ	فُعَالٌ 5.
A great speaker,	مِنْطَقٌ	مِفْعَلٌ 6.
A great warrior,	مَحْرَابٌ	مِفْعَالٌ 7.
A great deceiver,	مَخْدِعٌ	مِفْعِيلٌ 8.
A great drinker,	شَرِّيبٌ	فِعَيْلٌ 9.
A great changer,	صَرَافٌ	فَعَالٌ 10.
A great laugher,	صَحَّاكَهٌ	فُعَلَّهٌ 11.
A great alterer, or changer,	قُلْبٌ	فُعَلٌ 12.
Extremely fearful,	هَيْبٌ	فَعِلٌ 13.
Extremely silent,	سُكِيْتٌ	فُعَيْلٌ 14.
A great fomenter of disturbance,	شَعَبٌ	فِعَلٌ 15.
Extremely impatient,	جُزَاعٌ	فَعَالٌ 16.
A great eater,	سِرْوَاطٌ	فِعْوَالٌ 17.
Extremely timorous,	هَيْبَانٌ	فَعَلَانٌ 18.
A great talker,	تَقْوَلَهٌ	تَفْعَلَهٌ 19.
A great sleeper,	يَرْقُودٌ	يَفْعُولٌ 20.

It is proper to remark, that of the Twenty Measures which have been noticed and exemplified here, there are only three

or four which can be considered as of frequent occurrence, either in the Persian or Arabic language: and of these, in a peculiar degree, the measures فَعُولْ, فَعِيلْ, and فَعِيلْ are worthy to be impressed upon the memory with care.

In addition to the examples offered in the Table, the following may also be remembered, as mostly occurring in the Persian language:—

علَامٌ	Very wise, or <i>omniscient</i> (an attribute of the Deity).	سمِيعٌ	<i>All-hearing</i> :
خَلَاقٌ	A great <i>Creator</i> (also an attribute of the Deity).	خَبِيرٌ	<i>Universally-informed</i> : (all attributes of the Deity.)
رَزَاقٌ	An <i>universal provider</i> .	صَدُورٌ	Very patient.
غَفُورٌ	<i>Very forgiving</i> .	ظَلْمُومٌ	Very unjust.
بَصِيرٌ	<i>Very discerning</i> .	شَكُورٌ	Very grateful.
رَحِيمٌ	<i>Most merciful</i> ;	جَهُولٌ	Very ignorant.
رَحْمَانٌ	(or, as it is generally written, رَحْمَنٌ) <i>Most compassionate</i> :	نَمَامٌ	A great calumniator, or tale-bearer.

Forms and Examples of Irregular Participle Passives, as derived from the Infinitives of Trilateral Radical Verbs, and employed as Attributives, having a Transitive مُتَعَدِّي signification:—

SIGNIFICATION. — EXAMPLES. — MEASURES.

Wounded,	جَرِيجٌ	فَعِيلْ	1.
Accepted,	قَبُولٌ	فَعُولْ	2.

SIGNIFICATION.	EXAMPLES.	MEASURES.
Sacrificed, or having the throat cut,	ذبْحٌ	فَعْلٌ 3.
Seized, or possessed,	قَبْضٌ	فَعَلٌ 4.
Concealed,	كَاتِمٌ	فَاعِلٌ 5.
Broken,	حُطَامٌ	فُعَالٌ 6.
Cut, or filed,	قُرَاضَهٌ	فُعَالَهٌ 7.
Drunk at a single draught,	جَرْعَهٌ	فَعَلَهٌ 8.

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In addition to the above forms, it may be observed, also, that the following Participle Passives are of most frequent occurrence, as Attributives, in the Persian language.

شَهِيرٌ, synonymous to مشهورٌ, *celebrated.*

حَبِيبٌ, for محظوظٌ, *beloved.*

ذَمِيمٌ, for مذمومٌ, *blamed, or reproached.*

طَرِيدٌ, for مطرودٌ, *banished, or expelled.*

رجِيمٌ, for مرجومٌ, *stoned to death, or detested (an appellation of the devil).*

فَتَيْلٌ, for مقتولٌ, *slain.*

ذَبِيجٌ, for مذبحٌ, *sacrificed.*

قَبُولٌ, for مقبولٌ, *accepted.*

رسُولٌ, a *messenger, or prophet, but literally sent, which invariably supplies the place of the Regular Participle,* مرسُولٌ.

Forms and Examples of ATTRIBUTIVES, or DERIVATIVE NOUNS, as flowing from the Infinitives of Trilateral Radical Verbs, which are in themselves uniformly Neuter and Intransitive, or occasionally admit of a Neuter and Intransitive Acceptation; and are termed, صفات مشبّهة Collectively, or صفت مشبّهة Singly; i.e. Adjectives resembling, or having the same import as Participles.

| SIGNIFICATION.                                                     | EXAMPLES. | MEASURES. |     |
|--------------------------------------------------------------------|-----------|-----------|-----|
| Generous, or noble,                                                | کُریم     | فَعِيلٌ   | 1.  |
| Jealous, or high-minded,                                           | غَيْور    | فَعَولٌ   | 2.  |
| Of deep-red colour,                                                | أَحْرَر   | أَفَعَلٌ  | 3.  |
| Resplendent, or shining,                                           | بَرَاقٌ   | فَعَالٌ   | 4.  |
| Chief (a term applied to the descendants of the Prophet Mohammad), | سَيِّدٌ   | فَيَعِيلٌ | 5.  |
| Virtuous, good, or beautiful,                                      | حَسَنٌ    | فَعَلٌ    | 6.  |
| Joyful, or glad,                                                   | فَرِحٌ    | فَعِيلٌ   | 7.  |
| Thirsty, or dry,                                                   | عَطْشَانٌ | فَعَلَانٌ | 8.  |
| Polluted, or impure,                                               | جُنْبٌ    | فُعَلٌ    | 9.  |
| Yellow, or bile,                                                   | صَفْرَاءٌ | فَعُلَاءٌ | 10. |
| Thirsty ( <i>feminine</i> ),                                       | عَطْشَيٌ  | فَعَلَيٌ  | 11. |
| A shepherd cruel to his flock,                                     | حَطْمٌ    | فُعَلٌ    | 12. |
| Aged, or great,                                                    | كَابِرٌ   | فَاعِلٌ   | 13. |
| Brave, or enterprising,                                            | شَجَاعٌ   | فُعالٌ    | 14. |

| SIGNIFICATION.                                     | EXAMPLES.   | MEASURES.     |
|----------------------------------------------------|-------------|---------------|
| Difficult, or arduous,                             | صَعْبٌ      | فَعْلٌ 15.    |
| Empty, or cipher,                                  | صَفَرٌ      | فَعْلٌ 16.    |
| Hard, or solid,                                    | صَلْبٌ      | فَعْلٌ 17.    |
| Intelligent, or sagacious,                         | نَدْسٌ      | فَعْلٌ 18.    |
| Cowardly, or timorous,                             | جَبَانٌ     | فَعَالٌ 19.   |
| Noble, chief, or aged,                             | كُبَارٌ     | فُعَالٌ 20.   |
| Pregnant (applied to rational beings only),        | حُبْلِيٌّ   | فُعْلِيٌّ 21. |
| Naked, or stripped,                                | عُرْيَانٌ   | فُعْلَانٌ 22. |
| Starting (generally, an ass) at one's own shadow,  | حَيْدَيِيٌّ | فَعَلَيٌّ 23. |
| A white-haired camel,                              | هِجَانٌ     | فِعَالٌ 24.   |
| Living (an animal),                                | حَيْوَانٌ   | فُعَلَانٌ 25. |
| Mean or contemptible,                              | حِيقَرٌ     | فِيَعَلٌ 26.  |
| Ingenious, or clever,                              | لَوَدَعٌ    | فَوَعَلٌ 27.  |
| Eloquent,                                          | بَلْغٌ      | فَعَلٌ 28.    |
| A pregnant camel, in the tenth month of gestation, | عُشَرَاءُ   | فُعَلَاءُ 29. |
| Fat, stout, or bulky,                              | بِلْزٌ      | فِعَلٌ 30.    |

The Student will observe, that although the above thirty measures are of frequent and promiscuous occurrence in Arabic, yet all of them are not commonly met with in the

Persian language. Those صِفَاتٌ مُشَبَّهَاتٌ which are of *most* frequent occurrence in the Arabic language, and are *chiefly* used by the Persians, are the following measures; viz. فَعْلٌ, فَعُولٌ, فَعَلٌ, فَعَلْ, فَعَلْلٌ, فَعَلْلَ, فَعَلْلَلٌ, and فَعَلْلَلَلٌ; as,

|         |                        |                    |                                 |
|---------|------------------------|--------------------|---------------------------------|
| حسَنٌ   | Good, or beautiful.    | جَبَانٌ            | Fearful, or cowardly.           |
| شَرِيفٌ | Noble, or honourable.  | خَشنٌ              | Rough, coarse, or harsh.        |
| صَعْبٌ  | Hard, or difficult.    | جَنْبٌ             | Impure, or polluted.            |
| ظَلْمٌ  | Unjust, or tyrannical. | غَيْرٌ             | Jealous, or high-minded.        |
| شَجَاعٌ | Heroic, or brave.      | أَبْلَهٌ, أَحْمَقٌ | Foolish, idiotic, or simpleton. |

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NOUN OF SUPERIORITY, اِسْمٌ تَفْضِيلٌ.

The measures of this Noun, in Arabic, is, for the masculine, أَفْعَلٌ; and for the feminine, أَفْعَلِيٌّ; as, أَكْبَرٌ, or أَكْبَرِيٌّ, both meaning “greater,” or “greatest”; and كُبْرِيٌّ, or عَظِيمٌ, the same.

In Arabic, this Noun supplies the place of the Comparative, and Superlative, in other languages. Although the Persians have a proper Comparative and Superlative in their own language, yet they not unfrequently employ the Arabic forms also.

آسماء آلت ایسم، or آسماء آلت.

These Nouns have three Measures, مفعَلْ, مفعَلَةْ, and مفعَلُ؛ as,

مَحْلَبْ A milk-pail, or the *instrument* of milking.

مِكْنَسْةْ A broom, or the *instrument* of sweeping.

But the measure مفعَلْ is of the most frequent occurrence, and is very extensively used in Persian ; as,

مِفْتَاحْ A key, or the *instrument* of opening.

مِيزَانْ A scale, or the *instrument* of weighing.

مِكْيَالْ A measure of capacity, or the *instrument* of measuring.

مِقْرَاضْ Scissars, or the *instrument* of cutting.

مِنْشَارْ A saw, or the *instrument* of dividing.

مِصْبَاحْ A lamp, or the *instrument* of giving light.

مِعْيَارْ A standard, or the *instrument* of proving money.

مِنْقَارْ A bird's beak, or the *instrument* of pecking.

&c. &c. &c.

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## آسماء زَمَانٍ وَمَكَانٍ ایسم، or آسماء زَمَانٍ وَمَكَانٍ.

These have two Measures, مفعَلْ and مَفْعَلَةْ؛ both of which are of frequent occurrence in the Persian language ; as, مَقْتَلْ “the time and place of slaughter” ; مَوْعِدْ “the time

and place of promise," &c. &c. Although these Nouns in Arabic often imply both *time* and *place*, yet, when used in Persian, the *place* alone is intended by them; as,

|      |                                                               |      |                                                          |
|------|---------------------------------------------------------------|------|----------------------------------------------------------|
| مسجد | A mosque, or the <i>place</i> of worship.                     | سكن  | A habitation, or the <i>place</i> of dwelling.           |
| منزل | A station, or the <i>place</i> of resting.                    | مكتب | A school, library, or the <i>place</i> of keeping books. |
| شرق  | The East { or the <i>places</i> where the sun rises and sets. | معبر | A ford, or the <i>place</i> of crossing a river.         |
| مغرب | The West { rises and sets.                                    |      |                                                          |

&c. &c. &c.

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There are a number of Nouns in Arabic, which, although destitute of a Feminine *sense* or termination, are applied as of the Feminine Gender, and therefore denominated, in Arabic Grammar, مُؤنثاتٌ سَمَاعِيَّةٌ, or IRREGULAR FEMININES. Many of them are of frequent occurrence in Persian; but there they are merely treated as Substantives, without any regard to their Gender. The following are some of them:—

SIGNIFICATION.	NOUNS.	SIGNIFICATION.	NOUNS.
The hand,	يد 7.	The eye, or fountain,	عين 1.
The arm,	عَضْد 8.	The neck,	عنق 2.
A cubit, or half the arm,	ذراع 9.	The back of the neck,	قفًا 3.
The palm of the hand,	كَف 10.	The shoulder,	كتف 4.
A finger,	إصبع 11.	The tongue,	لسان 5.
The liver,	كبد 12.	The ear,	أذن 6.

SIGNIFICATION.	NOUNS.	SIGNIFICATION.	NOUNS.
A hatchet,	فَاسٌ 32.	The stomach,	كَرْشٌ 13.
A bow,	قَوْسٌ 33.	The buttock,	أَسْتٌ 14.
Coat of mail,	دِرْعٌ 34.	The hip,	وَرْكٌ 15.
A spear, or lance,	رَمْحٌ 35.	The thigh,	فَخْنٌ 16.
A sling,	مَجْنِيْقٌ 36.	The leg,	سَاقٌ 17.
War,	حَرْبٌ 37.	The foot,	رِجْلٌ 18.
Peace,	سَلْمٌ 38.	A step,	قَدْمٌ 19.
A stick, or staff,	عَصَا 39.	The heel,	عَقْبٌ 20.
A ladder,	سَلْمٌ 40.	The womb,	رَحْمٌ 21.
A pot, or kettle,	قَدْرٌ 41.	The feet of the cloven-footed animals,	كُرَاعٌ 22.
Salt,	مَلْحٌ 42.	The soul, or life,	نَفْسٌ 23.
Musk,	مَسْكٌ 43.	The spirit,	رُوحٌ 24.
A night journey,	سَرَيٌ 44.	Age,	سِنٌ 25.
A demon, or satyr,	غُولٌ 45.	Trowsers,	سَرَاوِيلٌ 26.
A fox,	ثَعْلَبٌ 46.	A shoe,	نَعْلٌ 27.
A hyæna,	ضَبْعٌ 47.	A house,	دَارٌ 28.
A panther,	فَهْدٌ 48.	Wine,	خَمْرٌ 29.
A spider,	عَنْكَبُوتٌ 49.	A cup, or basin,	كَاسٌ 30.
A scorpion,	عَقْرَبٌ 50.	A knife,	سِكِّينٌ 31.

SIGNIFICATION.	NOUNS.	SIGNIFICATION.	NOUNS.
Hell,	جَهَنَّمٌ 66.	A hare,	أَرْنَبٌ 51.
Hell-fire,	لَظَىٰ 67.	A fish,	حَوْتٌ 52.
A road,	طَرِيقٌ 68.	A boat,	فُلْكٌ 53.
	سَبِيلٌ 69.	A well,	بَيْرٌ 54.
Prosody,	عَرْوَضٌ 70.	A bucket,	دَلْوٌ 55.
An oath,	يَمِينٌ 71.	The sky,	سَمَاءٌ 56.
The north (wind),	شِمَالٌ 72.	The earth,	أَرْضٌ 57.
Armour,	سِلَاحٌ 73.	Wind,	رِيحٌ 58.
A market-place,	سُوقٌ 74.	The sun,	شَمْسٌ 59.
A palm-tree,	خَلْلٌ 75.	The forenoon,	ضَحْيٌ 60.
A rib,	ضِلْعٌ 76.	A garden, also Paradise,	فِرْدَوْسٌ 61.
The breast (of a woman),	ثَدِيٌّ 77.	Flaming fire,	سَعِيرٌ 62.
A mill-stone,	رَحْيٌ 78.	Fire,	نَارٌ 63.
A horse,	فَرْسٌ 79.	Hell,	جَهَنَّمٌ 64.
			سَقْرٌ 65.

OF THE ARABIC PLURALS.

One of the important classes of Arabic words, which are of most frequent occurrence in the Persian language, consists of the Plurals. Of the Plural, in the Arabic language

there are various descriptions and forms. It has first, by the Grammarians, been resolved into ^{صَحِحٌ} سَالِمٌ, or ^{مُكْسَرٌ} مَكْسُرٌ; terms which literally signify *whole* or *perfect*, and *broken* or *imperfect*: but the former may with equal propriety be termed *regular*, and the latter *irregular*.

Of the first, or *Regular* Plurals, we have no occasion to treat at large, as they scarcely ever occur in Persian; with the exception of a few in the Feminine forms, which are invariably to be recognised by the termination or Feminine sign of Plural, آتُ; as, خَطَرَاتُ *dangers*, the Plural of خَطَرٌ; وَاعِدَاتُ *events*, the Plural of وَاعِدٌ; مُهِمَّاتُ *important affairs*, the Plural of مُهِمٌ; مُكْتَبَاتُ *letters*, or *epistolary writings*, the Plural of مُكْتَبٌ; &c. &c.

It is chiefly of the second, or the *Irregular* Plurals, that I here propose to offer a number of Examples frequently occurring in the Persian language. The *Irregular*, or *Broken* Plurals, جَمْعٌ مُكْسَرٌ, have again been divided into two distinct species, corresponding, in their technical appellation, to the peculiar uses for which they were originally invented, and to which they are still for the most part, although by no means (especially in Persian) uniformly, applied. The first of these species has been pronounced applicable to limited and small numbers; *i.e.* extending from *three inclusive* to *ten*, and therefore denominated جَمْعُ الْقِلَّةِ, or *Plural of Paucity*; and the second, as extending in its application to all numbers beyond *ten* without limit, has received the appellation جَمْعُ الْكَثْرَةِ, or *Plural of Multitude*; a subdivision of which has again been termed مُنْتَهَى الْجَمْعِ, or جَمْعُ الْجَمْعِ, *i.e. the extreme*, or *the Plural of Plurals*. The first of these species, or the *Plural of Paucity*, comprehends only four

measures ; namely, **أَفْعَلٌ**, **أَفْعَلَةٌ**, and **فِعْلَةٌ** : but each of these is the common measure for the Plurals of a number of Nouns which themselves are of different measures when in the *Singular Number*.

1. Nouns which form their *Plurals of Paucity*

in Measure	PLURAL.	SIGNIFICATION.	SINGULAR.	MEASURES.
أَفْعَلٌ	أَنْفُسٌ	The soul,	نَفْسٌ	فَعْلٌ 1.
	أَذْرَعٌ	A cubit,	ذِرَاعٌ	فَعَالٌ 2.
	أَيْمَنٌ	An oath,	يَمِينٌ	فَعِيلٌ 3.
	أَرْجُلٌ	A foot,	رِجْلٌ	فَعْلٌ 4.
	أَعْنَقٌ	A female kid,	عَنْاقٌ	فَعَالٌ 5.
	أَكْرَعٌ	A cow's hoof,	كُرَاعٌ	فَعَالٌ 6.

2. Nouns which form their *Plurals of Paucity*

in Measure	PLURAL.	SIGNIFICATION.	SINGULAR.	MEASURES.
أَفْعَالٌ	أَلْوَاحٌ	A tablet,	لَوْحٌ	فَعْلٌ 1.
	أَحْكَامٌ	An order,	حُكْمٌ	فُعْلٌ 2.
	أَمْلَاكٌ	Possession,	مِلْكٌ	فَعْلٌ 3.
	أَبْطَالٌ	Brave,	بَطَلٌ	فَعْلٌ 4.
	أَعْقَابٌ	The heel,	عَقْبٌ	فَعِيلٌ 5.
	أَعْضَادٌ	The arm,	عَضْدٌ	فَعْلٌ 6.
	أَعْنَاقٌ	The neck,	عَنْقٌ	فُعْلٌ 7.

3. Nouns which form their *Plurals of Paucity*

in Measure	PLURAL.	SIGNIFICATION.	SINGULAR.	MEASURES.
افْعَلَة	أَطْعَمَة	Food,	طَعَامٌ	فَعَالٌ 1.
	أَحْمَرَة	An ass,	حَمَارٌ	فَعَالٌ 2.
	أَغْرِبَة	A raven,	غَرَابٌ	فَعَالٌ 3.
	أَرْغَفَة	A loaf of bread,	رَغَيفٌ	فَعِيلٌ 4.
	أَعْمَدَة	A pillar,	عَمُودٌ	فَعُولٌ 5

4. Nouns which form their *Plurals of Paucity*

in Measure	غَلْمَة	A boy, or slave,	غُلَامٌ	فَعَالٌ 1.
	غَرْلَة	A young deer,	غَرَالٌ	فَعَالٌ 2.
	خَلْلَة	A friend,	خَلِيلٌ	فَعِيلٌ 3.
	ثَيْرَة	A bull,	ثُورٌ	فَعْلٌ 4.
	وَلَدَة	A son,	وَلَدٌ	فَعَلٌ 5.

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The Plural of Multitude, جَمِيع الْكَثُرَة, comprises nineteen Measures; according to each of which, several Nouns, differing also, in most instances, in their *Measures of Singular*, form their *common Plurals*. It is to be observed, however, that the *particular Measures* assigned to various Nouns under the respective *heads* of the *several Plurals* do by no means restrict the Plurals of those Nouns to those *particular Measures* only; for it often happens, that a Noun has a Plural of Paucity *as well as a Plural of Multitude*. For instance, غُلَام “a boy”; رَغَيف “a loaf”; نَفْس “the soul,” given

in the above Tables, formed their Plurals of Paucity, as أَرْغَفَةٌ, غِلْمَةٌ, and أَنْفُسٌ, respectively; while each of those *Nouns* has at the same time a Plural of Multitude, غِلْمَانٌ, رُغْفَانٌ, and نَفْوْسٌ, also respectively. It will be sufficient for our purpose, therefore, to remember that *this* is the Measure of the Plural of Paucity, and *that*, that of the Plural of Multitude; while a Noun may form its Plural according to any *one* or *both* of them; or, having any one or both forms of these Plurals, *may* at the same time have likewise a Plural of Plurals, جَمْعُ الْجَمْعِ, hereafter explained.

### 1. Nouns which form their *Plurals of Multitude*

| in<br>Measure | PLURAL. | SIGNIFICATION.           | SINGULAR. | MEASURES.    |
|---------------|---------|--------------------------|-----------|--------------|
| فَعْلٌ        | حُورٌ   | A bright-eyed<br>damsel, | حُورَاءٌ  | فَعَلَاءٌ 1. |
|               | حُمرٌ   | Red colour,              | أَحْمَرٌ  | فَعَلْ 2.    |
|               | أَسْدٌ  | A lion,                  | أَسْدٌ    | فَعَلْ 3.    |
|               | نَوْقٌ  | A she-camel,             | نَاقَةٌ   | فَاعْلٌ 4.   |
|               | وَغْدٌ  | A fool,                  | وَغْدٌ    | فَعَلْ 5.    |

### 2. Nouns which form their *Plurals of Multitude*

| in<br>Measure | PLURAL. | SIGNIFICATION.              | SINGULAR. | MEASURES.    |
|---------------|---------|-----------------------------|-----------|--------------|
| فَعْلٌ        | كُتُبٌ  | A book,                     | كِتَابٌ   | فَعَالٌ 1.   |
|               | رَسُلٌ  | A prophet, or<br>messenger, | رَسُولٌ   | فَعَولٌ 2.   |
|               | نَذْرٌ  | An admonisher,              | نَذِيرٌ   | فَعِيلٌ 3.   |
|               | فَلَكٌ  | A wheel, or The<br>sky,     | فَلَكٌ    | فَعَلٌ 4.    |
|               | سُفْنٌ  | A ship,                     | سَفِينَةٌ | فَعِيلَةٌ 5. |

3. Nouns which form their *Plurals of Multitude*

| in Measure | PLURAL.  | SIGNIFICATION.                                                   | SINGULAR. | MEASURES.   |
|------------|----------|------------------------------------------------------------------|-----------|-------------|
|            | سُورَةٌ  | { A portion of any thing,<br>and also a chapter<br>of the Korân, | سُورَةٌ   | فَعْلَةٌ ۱. |
|            | أُخْرَىٰ | The last,                                                        | أُخْرَىٰ  | فَعْلَىٰ ۲. |
| فَعْلٌ     | قَرْيَةٌ | A village,                                                       | قَرْيَةٌ  | فَعْلَةٌ ۳. |
|            | لَحْيَةٌ | The beard,                                                       | لَحْيَةٌ  | فَعْلَةٌ ۴. |

4. Nouns which form their *Plurals of Multitude*

| in Measure | PLURAL.  | SIGNIFICATION.        | SINGULAR. | MEASURES.   |
|------------|----------|-----------------------|-----------|-------------|
|            | صَيْعَةٌ | A tense, or person,   | صَيْعَةٌ  |             |
|            | نِعْمَةٌ | A benefit,            | نِعْمَةٌ  |             |
| فَعْلٌ     | مَحْنَةٌ | Trouble,              | مَحْنَةٌ  | فَعْلَةٌ ۱. |
|            | حِرْفَةٌ | Trade, or occupation, | حِرْفَةٌ  |             |
|            | حِيلَةٌ  | Deceit,               | حِيلَةٌ   |             |

5. Nouns which form their *Plurals of Multitude*

| in Measure | PLURAL.    | SIGNIFICATION.                             | SINGULAR. | MEASURES.  |
|------------|------------|--------------------------------------------|-----------|------------|
|            | طَلَبَةٌ   | A student, or searcher<br>after any thing, | طَالِبٌ   | فَاعِلٌ ۱. |
|            | سَادَةٌ    | A Lord, or a descen-<br>dant of Mohammad,  | سَيِّدٌ   | فَعْلٌ ۲.  |
|            | بَرَّةٌ    | Virtuous,                                  | بَرٌّ     | فَعْلٌ ۳.  |
| فَعْلَةٌ   | خَبِيْثَةٌ | Vicious,                                   | خَبِيْثٌ  | فَعِيلٌ ۴. |

6. Nouns which form their *Plurals of Multitude*

| in Measure | PLURAL. | SIGNIFICATION. | SINGULAR. | MEASURES.  |
|------------|---------|----------------|-----------|------------|
|            | قَضَاءٌ | A judge,       | قَاضِيٌّ  | فَاعِلٌ ۱. |
| فَعْلَةٌ   | كَمَاتٌ | Brave,         | كَمِيٌّ   | فَعِيلٌ ۲. |

7. Nouns which form their *Plurals of Multitude*

| in<br>Mea-<br>sure | PLURAL. | SIGNIFICATION. | SINGULAR. | MEASURES.  |
|--------------------|---------|----------------|-----------|------------|
|                    | قردَة   | A monkey,      | قرد       | فِعْلٌ ۱.  |
| فَعْلَة            | رِكَبَة | A rider,       | رَاكِبٌ   | فَاعِلٌ ۲. |
|                    | قِرَطَة | Ear-ring,      | قِرْطٌ    | فُعْلٌ ۳.  |

8. Nouns which form their *Plurals of Multitude*

| in<br>Mea-<br>sure | PLURAL. | SIGNIFICATION.   | SINGULAR. | MEASURES.   |
|--------------------|---------|------------------|-----------|-------------|
|                    | كُمَلٌ  | Perfect,         | كَامِلٌ   | فَاعِلٌ ۱.  |
|                    | سَخْلٌ  | Weak, or Infirm, | سَخْلٌ    | فَعْلٌ ۲.   |
| فَعْلٌ             | هَطَلٌ  | Incessant rain,  | هَطْلٌ    | فَعْلٌ ۳.   |
|                    | عَزْلٌ  | Unarmed,         | أَعْزَلٌ  | أَفَعْلٌ ۴. |

9. Nouns which form their *Plurals of Multitude*

|            |          |                     |         |            |
|------------|----------|---------------------|---------|------------|
| in Measure | جَهَالٌ  | Ignorant,           | جَاهِلٌ |            |
|            | تَجَارٌ  | A merchant,         | تَاجِرٌ |            |
|            | عَمَالٌ  | A Government agent, | عَامِلٌ |            |
|            | كُفَّارٌ | An infidel,         | كَافِرٌ |            |
|            | خَادِمٌ  | A servant,          | خَادِمٌ |            |
| فَعَالٌ    | سَرَاقٌ  | A thief,            | سَارِقٌ | فَاعِلٌ ۱. |
|            | زُرَاعٌ  | A farmer,           | زَارِعٌ |            |
|            | حَكَامٌ  | A governor,         | حَاكِمٌ |            |
|            | نُوَابٌ  | A deputy,           | نَائِبٌ |            |
|            | حَذَاقٌ  | Skilful,            | حَاذِقٌ |            |
|            | سُكَانٌ  | A dweller,          | سَاكِنٌ |            |

10. Nouns which form their *Plurals of Multitude*

| in Measure | PLURAL. | SIGNIFICATION.           | SINGULAR.   | MEASURES.       |    |
|------------|---------|--------------------------|-------------|-----------------|----|
|            | عَظَامٌ | Great;                   | عَظِيمٌ     | فَعِيلٌ ۱.      |    |
|            | عِبَادٌ | A servant, or slave,     | عَبْدٌ      | فَعْلٌ ۲.       |    |
|            | ظِبَابٌ | A fawn,                  | ظَبِيبَةٌ   | فَعْلَةٌ ۳.     |    |
|            | رِقَابٌ | The neck,                | رَقَبَةٌ    | فَعَلَةٌ ۴.     |    |
|            | حِبَالٌ | Pregnant,                | حُبْلٌ      | فُعْلَيٌ ۵.     |    |
|            | جِمَالٌ | A camel,                 | جَمَلٌ      | فَعَلُ          | ۶. |
|            | رِمَاحٌ | A spear,                 | رِمَحٌ      | فَعْلٌ ۷.       |    |
|            | ذِيابٌ  | A wolf,                  | ذَيْبٌ      | فَعْلٌ ۸.       |    |
|            | نِقَاطٌ | A point,                 | نِقَطَةٌ    | فَعَلَةٌ ۹.     |    |
| فِعَالٌ    | كَرَامٌ | Generous,                | كَرِيمٌ     | فَعِيلٌ ۱۰.     |    |
|            | حَذَارٌ | Cautious,                | حَذَرٌ      | فَعْلٌ ۱۱.      |    |
|            | خَيَارٌ | Benevolent, or virtuous, | خَيْرٌ      | فَيِعِيلٌ ۱۲.   |    |
|            | عَطَاشٌ | Thirsty,                 | عَطْشَانٌ   | فَعْلَانٌ ۱۳.   |    |
|            | خَمَاصٌ | Hungry,                  | خَمَاصٌ     | فَعْلَانٌ ۱۴.   |    |
|            | نَدَامٌ | Ashamed,                 | نَدْمَانَةٌ | فَعْلَانَةٌ ۱۵. |    |
|            | عَجَافٌ | Lean,                    | عَجْفَافٌ   | فَعْلَانٌ ۱۶.   |    |
|            | رِجَالٌ | A man,                   | رَجُلٌ      | فَعْلٌ ۱۷.      |    |
|            | نِسَاءٌ | A woman,                 | نِسْوَةٌ    | فَعَلَةٌ ۱۸.    |    |
|            | سِرَاحٌ | A wolf,                  | سِرْحَانٌ   | فَعْلَانٌ ۱۹.   |    |

11. Nouns which form their *Plurals of Multitude*

| in Measure | PLURAL. | SIGNIFICATION.                      | SINGULAR. | MEASURES.   |
|------------|---------|-------------------------------------|-----------|-------------|
|            | عُلُومٌ | Science,                            | عِلْمٌ    | فِعْلٌ 1.   |
|            | قُلُوبٌ | The heart,                          | قَلْبٌ    | فَعْلٌ 2.   |
|            | بُرجٌ   | A turret, or Sign<br>of the Zodiac, | بَرْجٌ    | فَعْلٌ 3.   |
| فَعُولٌ    | ذَكُورٌ | A male,                             | ذَكْرٌ    | فَعْلٌ 4.   |
|            | صُخُورٌ | A stone,                            | صَخْرَةٌ  | فَعْلَةٌ 5. |
|            | رُقُودٌ | A sleeper,                          | رَاقِدٌ   | فَاعِلٌ 6.  |
|            | مُلُوكٌ | A king,                             | مَلِكٌ    | فَعِلٌ 7.   |

12. Nouns which form their *Plurals of Multitude*

|            |           |                            |         |             |
|------------|-----------|----------------------------|---------|-------------|
| in Measure | سُودَانٌ  | Black, or an<br>Ethiopian, | أَسَودٌ | أَفَعْلٌ 1. |
| فَعْلَانٌ  | رُغْفَانٌ | A loaf of bread,           | رَغِيفٌ | فَعِيلٌ 2.  |
|            | رُهْبَانٌ | A Christian de-<br>votee,  | رَاهِبٌ | فَاعِلٌ 3.  |

13. Nouns which form their *Plurals of Multitude*

|            |           |                  |         |            |
|------------|-----------|------------------|---------|------------|
| in Measure | غَلْمَانٌ | A boy, or slave, | غُلَامٌ | فَعَالٌ 1. |
|            | رِطْبَانٌ | Fresh dates,     | رُطَبٌ  | فَعَلٌ 2.  |
| فَعْلَانٌ  | ضَيْفَانٌ | A guest,         | ضَيْفٌ  | فَعَلٌ 3.  |
|            | نِيرَانٌ  | Light,           | نُورٌ   | فَعَلٌ 4.  |
|            | صَبِيَانٌ | An infant,       | صَبِيٌّ | فَعِيلٌ 5. |
|            | غَرْلَانٌ | A fawn,          | غَرَالٌ | فَعَالٌ 6. |

14. Nouns which form their *Plurals of Multitude*

| in Measure | PLURAL.  | SIGNIFICATION. | SINGULAR. | MEASURES.   |
|------------|----------|----------------|-----------|-------------|
| فَعِيلٌ    | قتَلَيْ  | Slain,         | قَتِيلٌ   | فَعِيلٌ ۱.  |
|            | مَوْتَيْ | Dead,          | مَيْتٌ    | فَعِيلٌ ۲.  |
|            | هَلْكَيْ | Perishing,     | هَالَكٌ   | فَاعِلٌ ۳.  |
|            | حَمْقَيْ | Foolish,       | أَحَقٌ    | أَفَعِلٌ ۴. |

15. Nouns which form their *Plurals of Multitude*

|                      |         |              |           |               |
|----------------------|---------|--------------|-----------|---------------|
| sure<br>Mea-<br>sure | فَعِيلٌ | A partridge, | حَجَلٌ    | فَعِيلٌ ۱.    |
|                      |         |              | ظَرِبَانٌ | فَعِيلَانٌ ۲. |

16. Nouns which form their *Plurals of Multitude*

|            |           |              |           |               |
|------------|-----------|--------------|-----------|---------------|
| فَعِيلَانٌ | شَرِفَاءٌ | Noble,       | شَرِيفٌ   | فَعِيلٌ ۱.    |
|            | جَبَاءٌ   | Well-bred,   | جَيْبٌ    |               |
|            | شُرَكَاءٌ | A partner,   | شَرِيكٌ   |               |
|            | فَقَرَاءٌ | Poor,        | فَقِيرٌ   | فَعِيلَانٌ ۲. |
|            | غَرَبَاءٌ | Stranger,    | غَرِيبٌ   |               |
|            | خَلَفَاءٌ | A successor, | خَلِيفَةٌ |               |
|            | سَمَحَاءٌ | Generous,    | سَمِحٌ    | فَعِيلٌ ۳.    |

17. Nouns which form their *Plurals of Multitude*

| in Measure | PLURAL.     | SIGNIFICATION.     | SINGULAR. | MEASURES. |
|------------|-------------|--------------------|-----------|-----------|
|            | أَغْنِيَاءٌ | Rich,              | غَنِيٌّ   |           |
|            | أَنْبِيَاءٌ | A prophet,         | نَبِيٌّ   |           |
|            | أَوْصِيَاءٌ | A legatee,         | وَصِيٌّ   |           |
|            | أَوْلِيَاءٌ | A friend (of God), | وَلِيٌّ   |           |
| فَعِيلٌ    | أَدْكِيَاءٌ | Acute,             | دَكِيٌّ   | 1.        |
|            | أَشْقِيَاءٌ | Wicked,            | شَقِيٌّ   |           |
|            | أَنْقِيَاءٌ | Pious,             | ثَقِيٌّ   |           |
|            | أَصْدَقَاءٌ | A faithful friend, | صَدِيقٌ   |           |
|            | أَحْبَاءٌ   | A beloved friend,  | حَبِيبٌ   |           |

18. Nouns which form their *Plurals of Multitude*

| in Measure | PLURAL.    | SIGNIFICATION.              | SINGULAR. | MEASURES. |
|------------|------------|-----------------------------|-----------|-----------|
|            | فَتَاوِي   | Decision of law,            | فَتَوْيٌ  | 1.        |
|            | ذَفَارِي   | A bone behind<br>the ear,   | ذِفَرِي   | 2.        |
|            | سَعَادِي   | A woman's name,             | سُعَدِيٌّ | 3.        |
| فَعَالٌ    | عَذَارِي   | A virgin,                   | عَذْرَاهٌ | 4.        |
|            | سَكَارِي   | Drunk,                      | سُكْرَانٌ | 5.        |
|            | بَيْتَامِي | Orphan,                     | بَيْتِيمٌ | 6.        |
|            | أَيَامِي   | A widower; also<br>a widow, | أَيْمٌ    | 7.        |

19. Nouns which form their *Plurals of Multitude*

| sure Mea-<br>in | PLURAL.  | SIGNIFICATION.                                | SINGULAR. | MEASURES. |
|-----------------|----------|-----------------------------------------------|-----------|-----------|
|                 | سَكَارِي | Drunk,                                        | سُكْرَانٌ | 1.        |
|                 | فَرَادِي | An unit; also an attri-<br>bute of the Deity, | فَرْدٌ    | 2.        |
|                 | قَدَامِي | Ancient; also an attri-<br>bute of the Deity, | قَدِيمٌ   | 3.        |

OF THE PLURAL OF PLURALS, **جَمِيعُ الْجَمْعِ** ; **or,**  
 THE EXTREME BOUNDARY OF PLURALS, **مُنْتَهَى الْجَمْعِ**.

Of the origin and signification of this *term*, it will be sufficient for our present purpose to state, that the Arabs often form Plurals from Nouns *already* in the *Plural Number*; as, سَفِينَةٌ “a ship”: First Plural, سُفْنٌ; Second Plural, سَفَّافَنٌ. أَرْكَانٌ “a pillar”: First Plural, أَرْكَانٌ; Second Plural, أَرَكَنٌ; Third Plural, أَرَاكِنٌ. &c. &c.

The last of these, then, from which it is not allowable to form another Plural, goes by the above names. But the student is not to imagine that every Plural of this kind, that he meets with, is *absolutely* formed from *another Plural*; for there are many Arabic Nouns, the Plurals of which are confined to the *above form* only, and, in reality, have no other Plurals.

This class of Plurals comprises Seventeen Measures, according to the following table.

| SIGNIFICATION.          | SINGULAR. | PLURAL.     | MEASURES. |
|-------------------------|-----------|-------------|-----------|
| A claim,                | دَعْوَى   | دَعَاوَى    | ۱.        |
| Mankind,                | إِنْسَانٌ | أَنْسَاسٌ   | ۲.        |
| A book, letter, &c. &c. | رِسَالَةٌ | رَسَائِلٌ   | ۳.        |
| Precious stone, &c. &c. | جَوَهْرٌ  | جَوَاهِرٌ   | ۴.        |
| Regulation,             | قَانُونٌ  | قَوَانِينٌ  | ۵.        |
| Greater,                | أَكْبَرٌ  | أَكَابِرٌ   | ۶.        |
| Climate,                | اقْلِيمٌ  | اقْلَالِيمٌ | ۷.        |

| SIGNIFICATION. | SINGULAR.    | PLURAL.     | MEASURES.  |     |
|----------------|--------------|-------------|------------|-----|
| Object,        | مَطَلَبٌ     | مَطَالِبٌ   | مَفَاعِلٌ  | 8.  |
| A lamp,        | مَصْبَاحٌ    | مَصَابِيحٌ  | مَفَاعِيلٌ | 9.  |
| Experience,    | تجْرِيَةٌ    | تجَارِبٌ    | تَفَاعِلٌ  | 10. |
| A picture,     | تَصْوِيرٌ    | تَصَاوِيرٌ  | تَفَاعِيلٌ | 11. |
| Eloquence,     | بِلْغَنْ     | بَلَاغِنْ   | فَعَالِنْ  | 12. |
| A sovereign,   | سُلْطَانٌ    | سَلَاطِينْ  | فَعَالِينْ | 13. |
| A register,    | دَفْتَرٌ     | دَفَاتِرٌ   | فَعَالِلٌ  | 14. |
| Paper,         | قِرْطَاسٌ    | قَرَاطِيسٌ  | فَعَالِيلٌ | 15. |
| A Kushmeerian, | كِشْمِيرِيٌّ | كَشَامِرَةٌ | فَعَالَةٌ  | 16. |
| An Afghan,     | أَفْغَانٌ    | أَفَاغِنَةٌ | فَاعِلَةٌ  | 17. |

[N.B. The Arabic words, with the Forms and Measures in which they appear under the various heads in this Appendix, have been chiefly taken from Baillie's Arabic Tables—the most useful and correct compilation of the kind ever offered to Arabic Students in the English language.

In the selection of them, however, I have felt it necessary to introduce some further explanations; and to make such alterations in the arrangement and disposition of them as seemed to me proper and desirable.

I only wish it had been more in accordance with the nature and the plan of this work to have availed myself more copiously of the use of this most valuable auxiliary.]

| صفحة<br>Page | سطر<br>Line | إِخْوَان<br>Read | صفحة<br>Page | سطر<br>Line | إِخْوَان<br>Read |
|--------------|-------------|------------------|--------------|-------------|------------------|
| 10 ١٠        | 19 ١٩       | شِّش             | 16 ١٦        | 10 ١٠       | سَفَرَة          |
| 11 ١١        | 2 ٢         | هَفْت            | .. ..        | 11 ١١       | ظَرْف            |
| .. ..        | 5 ٥         | بِيَسْت          | 18 ١٨        | 10 ١٠       | گَرْم            |
| .. ..        | .. ..       | شِّس             | 19 ١٩        | 5 ٥         | طَلَّا           |
| 12 ١٢        | 7 ٧         | شَشْصَد          | .. ..        | .. ..       | نَقْرَة          |
| 13 ١٣        | 2 ٢         | شِّشْم           | .. ..        | 6 ٦         | أَرْبَيْزِير     |
| .. ..        | 3 ٣         | سَيْزِدْهَم      | 21 ٢١        | 5 ٥         | حَمَّام          |
| 15 ١٥        | 2 ٢         | سَيْب            | .. ..        | 8 ٨         | حَدَّاد          |
| .. ..        | 8 ٨         | سَنْجَاق         | 44 ٤٤        | 14 ١٤       | شَمَائِيد        |
| .. ..        | .. ..       | رِيَسْمَان       | 115 ١١٥      | 7 ٧         | آمَا             |
| .. ..        | .. ..       | أَبْرِيشَم       |              |             |                  |



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